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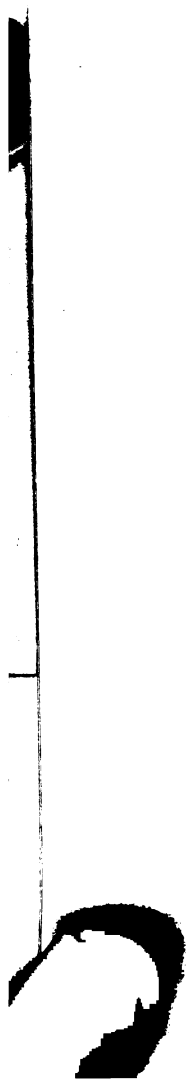
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MISSION TO NOVA SCOTIA

AND

PRINCE EDWARD ISLAND.



HISTORY
OF THE
MISSION OF THE SECESSION CHURCH
TO
NOVA SCOTIA
AND
PRINCE EDWARD ISLAND,
FROM ITS COMMENCEMENT IN 1765.

BY THE
REV. JAMES ROBERTSON,
PORTSBURGH CHURCH, EDINBURGH.

JOHN JOHNSTONE,
15, PRINCES STREET, EDINBURGH; AND
26, PATERNOSTER ROW, LONDON.

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TO
JAMES YOUNG ESQ.,
CHAIRMAN;
THE REV. ANDREW SOMERVILLE,
SECRETARY;
AND THE OTHER MEMBERS
OF THE
COMMITTEE ON FOREIGN MISSIONS
OF
THE UNITED SECESSION CHURCH,
THIS VOLUME
IS RESPECTFULLY DEDICATED
BY
THE AUTHOR.

19362

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PREFACE.

Our object in publishing this volume is to contribute the little that Providence has enabled us to do towards a complete history of a Church whose existence must be ascribed, under God, to the Secession Church in Scotland; whose exertions have been greatly blessed to the inhabitants of an uncommonly valuable section of our colonies, and whose present condition eminently deserves our sympathy and aid.

We must not forget what God did by our fathers in the days of old. If we do so, we shall fail in the gratitude that is due to the great Head of the Church—we shall lose the benefit of the example set before us by our predecessors, and shall, at the same time, form exaggerated notions of our own efforts, in comparison with those of former times.

The Secession has, from the beginning, been a missionary Church, not only inasmuch as, immediately on its formation, it assumed an aggressive character, and sought to extend itself in the land, but *also, inasmuch as it directed its attention, from the*

very commencement of its existence, to foreign fields of labour. As early as 1750, a petition was forwarded from Pennsylvania, to the General Associate Synod, for a dispensation of gospel ordinances; and, four years after, Mr. Gellatly crossed the Atlantic, and began his labours at Octarara and Oxford. Should life and health be continued, and the present work meet with acceptance, we shall, in all probability, undertake a history of the mission to Pennsylvania; in the meantime, we submit the result of our inquiries when in Nova Scotia, and of information since received, in reference to the Church in that quarter. We trust the work, however imperfect, will be found not devoid of interest, and prove opportune. Never were more urgent entreaties for help addressed to us than those which are arriving by almost every mail from New Scotland. It remains to be seen whether the theological students and preachers of the present day surpass in missionary spirit the students and preachers of a former age. We believe they do. Facts and appearances, we think, warrant the belief. Our most popular preachers are offering themselves cheerfully to the Board of Missions; while the tone of feeling that distinguishes our students of divinity justifies the conviction that, by-and-by, should duty call, words will give place to deeds—eloquent allusions to the high places of the field, to toil and conflict on these high places—glowing descriptions of the missionary's reward, to the sublime devotedness *that, through grace, will insure to themselves its actual possession.*

We are indebted for the materials of this history to the following sources:—

Haliburton's History of Nova Scotia.

The original Minutes of the Presbyteries of Truro and Pictou.

The letters of the Rev. Hugh Graham, one of the first missionaries to Nova Scotia—communicated partly by his brother, Mr. Peter Graham, and partly by his sister, Mrs. Hamilton, through the Rev. William Millar, Whitburn.

The family of the late Dr. M'Gregor of Pictou, who most generously placed at our disposal the account of the Doctor's labours, written by himself, which is published for the first time in this volume.

The Rev. Messrs. M'Gregor, Halifax ; M'Culloch, Truro ; Ross, West River ; Waddell, River John ; and especially the Rev. Thomas Trotter, the Rev. John M'Kinlay, and the Rev. R. S. Patterson. Mr. M'Kinlay transmitted most of the information respecting the congregations in Pictou Presbytery, while Mr. Patterson wrote the account of the different churches in Prince Edward Island.

Mr. G. Patterson of Pictou. He is the grandson of Dr. M'Gregor, and at present in this country, prosecuting his studies. Besides various items of information, he has supplied a few notes to his grandfather's memoirs, and the materials of the last chapter of the volume, which treats of the relative number and position of the different ecclesiastical bodies in the province.

James Mitchell, Esq., Glasgow. Mr. Mitchell furnished most of the papers from which we drew up our sketch of Dr. M'Culloch, and history of the Pictou Academy.

MISSION TO NOVA SCOTIA.

CHAPTER I.

Nova Scotia—its discovery, extent, appearance, &c.

NOVA SCOTIA lies within the 43d and 46th degrees of north latitude, and the 61st and 67th degrees of west longitude, and is connected with the continent of North America by a narrow isthmus. It is bounded on the north by part of the Gulf of St. Lawrence, which separates it from Prince Edward Island; on the north-east, by the Gut of Canso, which separates it from the land of Cape Breton; on the west, by the Bay of Fundy and New Brunswick; and on the south and south-east, by the Atlantic Ocean. It appears to have been discovered in 1497 by John Cabot, and his son Sebastian, who had received from Henry VII. of England a commission empowering them "to sail to countries of the east, west, and north, under English colours, on their own cost and charges, to seek and discover all the isles, regions, and provinces of the world unknown to Christians." Leaving Bristol in *hope of meeting with no obstruction till they reach-*

ed the coast of China, they were surprised, when only six weeks at sea, by the sight of land, which being the first they had seen, they called Prima Vista—generally supposed to have been some part of this peninsula. The earliest attempt at colonization was made by a French marquis, De la Roche, in 1598, but with little success. Shortly after this, it received the name of Acadia, in the commission granted to one De Monts to be the governor of it; which name it continued to bear till 1621, when, having fallen into the hands of the English, it was called Nova Scotia by Sir William Alexander, afterwards Earl of Stirling, who received from James I. a gift of the whole territory lying between the River St. Croix and the Gulf of St. Lawrence. From this time till 1759 it remained in a very disorganized state; but, on the taking of Quebec by Wolfe, it became settled and secure, and since that period nothing has occurred materially to impair its peace or retard its prosperity.

In extent, Nova Scotia is not inconsiderable, being about 300 miles in length, but of unequal width, varying from 100 to 30 miles, and containing a superficies of 15,617 square miles, which is nearly half the size of Scotland. If we add Prince Edward Island, Cape Breton, and New Brunswick—the two former of which are islands that lie upon its coast, the latter that portion of North America to which it is adjoined by a narrow isthmus, and in all of which ministers of the Secession are to be found—we shall have an extent of country exceeding Scotland by upwards of 10,000 square miles.

The most striking characteristic of this peninsula *pertains to its coasts, which are singularly indented, and abound with the safest and most capacious* &

bours. The southern shore, in particular, is remarkable—being lined with rocks and studded with innumerable small islands, between which and the mainland coasting vessels are seen to pursue their course in comparatively smooth water, even when the main ocean is violently agitated.

The face of the country is agreeably diversified. It is undulating and hilly throughout, but can hardly be styled mountainous. The highest land is in the range of the Cobequid Mountains, parts of which are said to be about 1,500 feet above the level of the sea.

The interior is intersected and beautified by numerous lakes and rivers. The former, owing to its great inequalities of surface, are almost innumerable. Yarmouth township alone contains upwards of seventy. The most extensive of them are the Rosignol, situated partly in each of the three counties of Queen, Shelburne, and Annapolis, and said to be thirty miles long. The principal rivers are the Annapolis, the Shubenacadie, and St. Mary's.

The soil is of various qualities. On the southern coast, the lands are generally so rocky as to be cultivated only with extreme difficulty; but in many parts of the interior, and particularly on the side towards the Bay of Fundy, the soil is very rich and fertile. Here many thousand acres of dyked marsh-land are to be met with; this is, alluvial land, formed of a sediment, the deposit of the tides, composed of the finer particles of soil brought away by the rivers in their course, and of putrescent matter, salt, and other ingredients. This land, which is called marsh, after it has attained a suitable height, is dyked, and the waters of the rivers excluded; and is

so rich, that in some places it is said to yield three tons of hay per acre, and to have done so without manure for fifty years in succession. The next best land is *intervale*, formed by the overflowing of large fresh-water brooks and rivers in the spring and autumn. It is estimated that one-third of the whole superficies of the province should be deducted for lakes, arms of the sea, and rivers—leaving about seven millions of acres of land, of which three parts are prime land, four good, three inferior, and two incapable of cultivation. The climate was, for many years after its discovery, regarded as an insuperable barrier to agricultural industry; but this has been proved to be a great mistake. It is as good as that of Scotland, and in the opinion of many who have had experience of both, much superior. The temperature, indeed, is colder in winter; but then, when the weather is cold, it is usually dry. The summer heat is moderate and regular; the autumn is a delightful season, and there is seldom any severe winter weather until the end of December. Frost,* continues generally from Christmas to April, only interrupted by thaws, which almost invariably take place at intervals in January. The heaviest snow-storms occur in February. Rain falls in greatest abundance in spring and autumn; and a fog prevails on the south shore, near the mouth of the Bay of Fundy, but does not extend far inland.

The position of Nova Scotia is commanding. Situated in the Gulf of St. Lawrence, it has been described as the key to British North America. Canada may be said to have little or no sea-board, excepting what

* See a very carefully digested article on Nova Scotia in the last edition of the "Edinburgh Encyclopædia."

it supplies; and this, taken in connection with the exhaustless coal and iron mines of Nova Scotia and Cape Breton, shows that this peninsula, when joined by railways to Montreal, as it is likely to be, will one day become the grand medium of communication with, as well as a grand source of comfort and wealth to, our Canadian possessions.

The province is divided into counties, and these again into townships; the latter, however, do not include a definite quantity of land, nor assume a prescribed shape, as in Canada, but vary in size and figure. The principal towns and villages are, Halifax, Pictou, Yarmouth, Liverpool, Shelburne, Windsor, Truro, Cornwallis, Antigonish, Amherst, Guysborough, and Sydney, in Cape Breton.

The population of the country, from the time it fell into the hands of the French, increased but slowly. In 1749, that is, one hundred and forty-four years after their settlement in the province, the Acadians, as the French colonists were called, amounted to only 18,000. They were all adherents of the Church of Rome; and mustered in considerable numbers in the locality from which the first application for a dispensation of gospel ordinances was addressed to the Secession Church. But at the time of that application, which was a few years after the occupation of Nova Scotia by the English, the number of Acadians had been reduced, by the most unjustifiable and inhuman conduct, to 2,600. The story of the expatriation of these men will for ever remain a foul stain on the provincial government of that period. Suspected, it might be, but unconvicted of disloyalty, they were stripped of their lands, houses, and cattle; and, being *violently seized upon*, were dispersed among the Ame-

rican provinces. In September of 1755, 7,000 of them were so disposed of; and hence, in 1760, when British settlers began to be attracted to Nova Scotia in considerable numbers, they entered, in many instances, into the possession of lands that had been dyked and cultivated by the Acadians, and which presented, in deserted, ruinous houses, and dilapidated churches, extensive traces of recent spoliation. On the removal of the Acadians in 1755, the number of British settlers was found to be 5,000; but in 1764, when the Secession Church had its attention first drawn to their spiritual condition, it had risen to somewhat more than 10,000. The cause of this rapid increase, was the settled state of things consequent on the capture of Quebec, and especially on the signing of a treaty of peace between Great Britain and France in 1763, along with the active efforts of parties who had acquired immense blocks of land in the province, and who succeeded in inducing many to emigrate from Scotland, Ireland, and what became afterwards the United States. The present population is 200,000, enjoying all the rights and liberties of British subjects. Let it be recollected, then, that about the time our history commences, Nova Scotia had rid itself almost entirely of its original French colonists—was just beginning to enjoy the blessings of peace, and possessed so thin a population, that, with the exception of a few clearances here and there, it presented the aspect of an almost unbroken wilderness. Moreover, the character of the people generally was far from being estimable; and, considering the long agitated state of the country, and the number of soldiers, sailors, and adventurers that frequented its ports, this is not surprising. In a

addressed in the year 1760 by one of the inhabitants of Halifax to the Rev. Dr. Stiles of Boston, and quoted by Haliburton, the historian of Nova Scotia, we find the following statements:—"Halifax may contain about 1,000 houses, great and small, many of which are employed as barracks, hospitals for the army and navy, and other public uses. The inhabitants may be about 3,000, one-third of which are Irish, and many of them Roman Catholics; about one-fourth Germans and Dutch, the most industrious and useful settlers amongst us; and the rest English, with a very small number of Scotch. We have upwards of 100 licensed houses, and perhaps as many more which retail spirituous liquors without license; so that the business of one-half of the town is to sell rum, and the other half to drink it. You may, from this simple circumstance, judge of our morals, and naturally infer that we are not enthusiasts in religion." The land, however, had not wholly lost its salt. Even in Halifax there was at least the writer of the above letter, who mourned over the ungodliness that abounded; while a few excellent, God-fearing men were to be met with in other districts of the province, who ere long received important accessions to their number. Hence came the application for a dispensation of gospel ordinances, which originated our mission to Nova Scotia.

CHAPTER II.

First application to the Associate Synod—The Petitioners—Truro and adjoining townships—Appointment of the Rev. David Telfar and Mr. Samuel Kinloch—Of the Rev. James Murdoch of the General Associate Synod—Of the Rev. Daniel Cock and David Smith—Of the Rev. Hugh Graham—Formation of the Presbytery of Truro.

ON the 16th of November 1733, the Commission of the General Assembly of the Church of Scotland cast out of their communion Ebenezer Erskine, minister at Stirling; William Wilson, minister at Perth; Alexander Moncrief, minister at Abernethy; and James Fisher, minister at Kinclaven; for protesting, and persevering in their protest, against what they regarded as a "complex course of defection both in doctrine, government, and discipline carried on with a high hand by the judicatories of that Church." On the 5th of December, the month following, the above named ministers, commonly called the four brethren, met, according to previous appointment, at Gairney Bridge, a small village in the neighbourhood of Kinross, and after continuing in prayer and deliberation for two days, formed themselves into a presbytery, under the designation of the Associate Presbytery. Increasing rapidly in numbers, and finding it inconvenient to meet together in the same place so frequently as the despatch of business required, they *resolved*, in 1744, to constitute themselves into a *Synod*, to be styled the Associate Synod, and to con-

sist of three presbyteries; the whole to meet for the first time in Synod at Stirling on the first Tuesday of March 1745. Everything seemed at this time full of promise—the number of ordained ministers amounted to twenty-six; but at the very first meeting of Synod, while measures were being devised, not only for spreading the gospel in Scotland, but for extending it to Ireland, where a door of usefulness was opening, an overture was introduced which gave rise to discussions, that issued ere long in an open rupture. The point in dispute was a clause contained in an oath, exacted from burgesses in the towns of Edinburgh, Glasgow, and Perth, which ran in the following terms:—"Here I protest, before God and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end—renouncing the Roman religion called Papistry." One party in the Synod maintained that the swearing of this part of the oath inferred an approbation of those defections and corruptions in the Church of Scotland against which the Secession were publicly testifying; while another party affirmed that it implied only an approval of the true religion itself, as that which was settled and professed in this realm, in opposition to Popery. While, therefore, some had no objection to the taking of the oath, or to the making it a matter of forbearance, others would not submit to this, and the result was, that in 1747 the Synod split into two sections, commonly designated Burgher and Antiburgher—the highest court of the former being called *the Associate*, and that of the latter *the General Associate Synod*; and the two continued

in a state of separation till 1820, when, on becoming one, they assumed the name of the United Associate Synod of the Secession Church.*

The first application from Nova Scotia to the Secession Church of Scotland was addressed to the *Associate* Presbytery of Glasgow, and referred by them to the Synod, which met in the "New Church of Bristo," Edinburgh, in May 1765. The following is the Synod's minute on the subject:—

"There was transmitted, and read, a reference from the Associate Presbytery of Glasgow, relative to a petition from some people in the town of Truro, in the province of New Scotland, in North America, showing the mournful condition of that colony in general, and that part of it in particular, through the long prevalence of Popish idolatry, and great want of the gospel, though the government hath, by a province law, made provision for the comfortable subsistence of the ministry therein: as also showing that it is their earnest desire to have the pure form of gospel worship set up, and doctrines of free grace preached; particularly, the justification of sinners through the imputation of the righteousness of Christ alone, and their sanctification by his holy Word and Spirit, purely dispensed among them, and transmitted to their posterity, while sun and moon endure: wherefore, they earnestly invite, call, and beseech the presbytery to appoint one of their number to come over to their Macedonia, to help them in this weighty and

* Here we might have entered upon a review of the internal resources and relative position of the Secession Church at the time its foreign missions commenced, and of the missionary character of the period; but this, we think, may be done still more appropriately in a history of the mission to Pennsylvania—the first foreign mission of the Secession Church.

important business; and, moreover, crave that the presbytery may declare their consent to send a competent number of able ministers to that province, for erecting Christ's throne of discipline in it; and, in the meantime, to appoint one of their number to come over to dispense word and sacrament among them. The petitioners likewise signify what provision they have made for a minister's maintenance: all which the petition itself, which was read, more fully bears, being signed by upwards of sixty persons at Truro, upon the 21st day of May 1764, and was enclosed in a letter to Mr. Daniel Cock, subscribed by David Archibald, and also dated at Truro the 9th of August last, bearing that the petitioners had sent over a petition to the presbytery last year, of the same import with the above, but that it had miscarried, which considerably increased the clamancy of their case. The foresaid reference further bears, that the presbytery unanimously overtured to the Synod that they endeavour, as far as possible, to encourage the petitioners."

These petitioners had originally emigrated from Londonderry, or its adjoining counties, in Ireland, to New Hampshire, in America, whence they removed about the year 1761 to Truro, at the instigation of a Colonel M'Nutt, who was the agent of several settlements both in the United States and Nova Scotia. On reaching their destination they found only two French buildings (barns) remaining;—to which circumstance the lower division of the township is indebted for being denominated Barn Village, or Old Barns: of dyked marsh, however, cultivated upland, and *cleared intervale*, there were upwards of 1,600 acres.*

* Haliburton.

The neighbouring townships of Onslow and Londonderry, after being cleared of the Acadians, as Truro was, were settled about the same time—the former by British emigrants from Massachusetts, consisting of thirty families; and the latter by twenty families from the north of Ireland, who gave it the name of the place of their nativity. These townships, which lie, Truro at the head, and Onslow and Londonderry along the north side of the basin of Minas, comprise some of the richest soil and finest scenery in the province. The prospect we enjoyed in 1846, from an eminence in the close vicinity of the village of Truro, is still fresh in our recollection. The village, consisting of two considerable hamlets, lay immediately before us; the basin of Minas spread out its waters in the distance; while at our feet the clear Salmon River, enclosed within steep and wooded banks, wound its way amid scenes of the most quiet and variegated beauty. Yet what impressed us most was, not the loveliness of the landscape, but the associations it awakened. At a little distance from us lay the spot which, eight days only after their landing, the first British settlers selected for the stated worship of God, and where most, if not all of them, along with their first ministers, now rest from their labours.

After some delay, the Synod, in November 1765, appointed the Rev. David Telfar, minister at Bridge of Teith, and Mr. Samuel Kinloch, probationer, to go on a mission to America; and thither they proceeded, in the spring of 1766. Mr. Kinloch alone visited Nova Scotia; and from a letter written by a *committee* of the inhabitants of Truro, and dated *September* same year, it appears that he was received

with the utmost cordiality, and had by that time preached several Sabbaths, to the general satisfaction of the people. The same letter craved, "that the Synod may appoint him for their constant supply, until they can have a call moderated for him;" and in case the Synod shall recall him, "they earnestly entreat that some other may be sent for their supply, until they obtain the aforesaid valuable privilege."

Mr. Kinloch was thus, in all probability, the first Presbyterian missionary who visited Nova Scotia; * at all events, he was the first who preached the gospel in the district to which he was sent. From "Hodge's Constitutional History of the Presbyterian Church in the United States," we learn that, in 1768, the Presbytery of New Brunswick (New Jersey) had a

* The oldest Presbyterian church in the province, is St. Matthew's, Halifax. It was built about the year 1760, on ground which had been granted by the Government ten years before. It was erected, however, at the instance of Congregationalists from New England, and was supplied for many years by Congregational ministers, and occasionally by others who happened to visit Halifax, but had no fixed pastor till December 1783, when the Rev. Thomas Russell, a licentiate of the Presbytery of Paisley, in connection with the Church of Scotland, was settled in it. He remained only three years and three months.

Mr. Russell was succeeded by Dr. Andrew Brown, who resigned his charge about 1797, and became professor of rhetoric in the university of Edinburgh. The Rev. Dr. Archibald Gray followed, and continued labouring, until his declining health induced the congregation to seek out an assistant, when they obtained the services of the Rev. Robert Knox, a native of Nova Scotia, but educated in Edinburgh. Mr. Knox left, on receiving a call to Scotland, and was succeeded by the Rev. Ebenezer Renny, who again, after a year or two, was succeeded by the present incumbent, the Rev. John Scott, in the year 1826. Although by this time several ministers in connection with the Church of Scotland had found their way to Nova Scotia, they did not form themselves into a presbytery till the year 1833, by which time an act of Assembly was passed empowering them to do so.

missionary in Nova Scotia—in the neighbourhood, it would seem, of Horton; but we are not told at what date he commenced his labours. The second Seceding minister who appeared on the scene was Mr. James Murdoch, whom the General Associate Synod, so early as the year 1765, appointed to America. After some delay, occasioned by a want of preachers at home, and a call given to him by a congregation in Lisburn, Ireland, he was ordained by the Presbytery of Newtonlimavady in September 1766, and reached Nova Scotia only a few months after Mr. Kinloch's arrival. All that we have been able to learn of Mr. Murdoch is, that, after preaching for a short time at Windsor, about forty-five miles north from Halifax, he removed to Musquodoboit, where he was unfortunately drowned.

The fruit of Mr. Kinloch's mission immediately appeared in the desire of the people of Truro to have him settled among them, and in the anxiety of other colonists to enjoy a permanent dispensation of gospel ordinances. The vessel which brought the letter just referred to, conveyed another from Londonderry, which is the next township but one to Truro, signed by forty individuals; on which, after referring to their silent Sabbaths—silent till Mr. Kinloch came among them—"they call, invite, and beseech the reverend Synod to commiserate their so very clamant circumstances, and appoint some of their number to come to their relief, that so in due time they may obtain the signal blessing of a fixed gospel ministry." Mr. Kinloch declined the call from Truro; and, having returned to Scotland early in 1769, was soon after *ordained at Paisley*, where he died.

In consequence of numerous petitions from Nova

Scotia and other parts of America, the Synod, at its meeting in August 1767, which took place previously to Mr. Kinloch's return, appointed Mr. Daniel Cock "to set out for America in about six weeks, or two months hence, or as soon thereafter as he can be in readiness, and an opportunity of a ship offers." Further, the Synod appointed him to continue in America after his arrival about the space of one year, and then return home; unless, at their next meeting, they see cause to lengthen out or shorten the foresaid appointment. This appointment, which, for various reasons, was not fulfilled at the proper time, was renewed at the meeting of Synod in August 1769, when it was also agreed that the Rev. David Smith of St. Andrews should be loosed from his charge, and should accompany him. Their instructions were, to repair as soon as possible to the petitioners in Nova Scotia, in order to dispense the ordinances of the gospel among them; and discretionary power was allowed them to answer petitions from other places in America, relative to preaching and dispensing other ordinances of the gospel. They were, moreover, recommended "to exert themselves to the utmost of their power to maintain the articles of agreement entered into between the Rev. Messrs. Telfar, Mason, and other brethren in America; and, while constituting themselves into a presbytery, in order to promote what ordination of elders, and other regulations of government or discipline, they might there find necessary, they were to make no use of that power for encroaching in the least upon the authority of the Seceding presbytery of Pennsylvania, unless they *should be obliged thereto, by that presbytery's refusal to maintain the above-mentioned articles of*

agreement, which it was hoped would not be the case."

Mr. Cock proceeded forthwith to his destination, and being called to Truro soon after his arrival, his connection with the congregation in Greenock was dissolved. Mr. Smith followed in the summer of 1771; and it so happened that, while Mr. Cock landed first, and immediately after received a call, yet, having left Truro for a time, Mr. Smith, who arrived in the interval, was settled at Londonderry in his absence, and was thus the first minister of the Associate Synod who actually entered on the permanent charge of a congregation in Nova Scotia. For a short time Mr. Smith supplied Londonderry and Truro alternately—the places of worship being fifteen miles apart—but on Mr. Cock's return, each undertook the stated superintendence of his own flock. Henceforth the two laboured most diligently and harmoniously. When any matter of general concern and importance, or of more than ordinary difficulty, occurred, it was discussed in a joint-meeting of both sessions, or, as they termed it in those days, in a meeting of the general session. On being applied to, each took his turn in preaching to vacant congregations; and in this way, during the course of their ministry, the two afforded temporary supplies to the people of Cumberland, Tatamagouche, Pictou, Shubenacadie, Cornwallis, &c. For about thirteen years they were the only Presbyterian ministers in the district; but at length, in answer to earnest and repeated applications from Cornwallis, whose claims were preferred *to those of South Shields in England*, the Rev. Hugh Graham was added to their number. The Synod of May 1785, by a vote, preferred the call to Cornwallis,

and “enjoined the Presbytery of Glasgow speedily to finish Mr. Graham’s trials, and ordain him a minister of the gospel, in order to his setting off for that distant charge.” They also appointed a committee of their number “to write to Messrs. Daniel Cock and David Smith, brethren in Nova Scotia, that this Synod advise, authorize, and enjoin them to constitute themselves into a presbytery, along with Mr. Hugh Graham; and that they admit him as pastor at Cornwallis with all convenient speed.” Mr. Graham left Greenock in June, landed at Halifax in August, and soon after preached his first sermon at Cornwallis “to a large audience.” Ere long, these three brethren resolved to constitute themselves into a presbytery; which they did at the time and in the manner set forth in the following minute, which we have copied from the original record:—

“Truro, in the district of Colchester, county of Halifax, province Nova Scotia, North America, A.D. 1786.

“There having been free and friendly conversation held at Truro upon the 26th day of June last, at the house of the Rev. Daniel Cock—present, the said Rev. Daniel Cock, minister of Truro; the Rev. David Smith, minister of Londonderry; the Rev. Hugh Graham, minister of Cornwallis, together with the greatest number of elders of the congregation of Truro—respecting the expediency of having a presbytery constitute in this part of the province, as hitherto there never had been any higher ecclesiastical court than that of a kirk-session. After a considerable time spent in free conversation and serious deliberation respecting the matter, it was agreed that the *ministers then present*, together with representatives

from the eldership in each congregation where they had an eldership formally ordained, should meet for that purpose at Truro, upon Wednesday the 2d day of August first coming. It was further agreed, also, that the Rev. Daniel Cock should open the meeting by preaching a sermon in the forenoon; that the day should be set apart for fasting and prayer by as many as could possibly attend; and that the afternoon should be spent in public prayer by each of the ministers, one after another, with singing of psalms in the interval between public prayer.

“Accordingly, when the appointed time came at Truro, as aforesaid, eleven o’clock A.M., after public praise and prayer, the Rev. Daniel Cock preached a sermon from Psalm cxxii., verse 5th: ‘For there are thrones of judgment, the thrones of the house of David.’ After prayer and praise, and pronouncing the blessing, the ministers present retired for a little, and by this time there being other two ministers of the Presbyterian denomination come up, viz., the Rev. George Gilmore, who officiates at Windsor, in the county of Hants, and the Rev. James M’Gregor, who had lately come from North Britain with a design to officiate in the settlement at Pictou (now called Tinmouth), in the county at Halifax: it was agreed that the Rev. George Gilmore should begin the afternoon service by public praise and prayer; that he should be succeeded by the Rev. Hugh Graham; he by the Rev. James M’Gregor; and that the exercise should be concluded by the Rev. David Smith: which was done accordingly. After the dismissal of the congregation, the ministers present entered upon the *consideration of the design of their meeting at this time; and after some consideration, it was agreed*

that a moderator and clerk should be chosen *pro tempore*; upon which the Rev. Daniel Cock was chosen moderator, and the Rev. David Smith, clerk. After the constitution of the presbytery by prayer by the Rev. Daniel Cock, moderator, they proceeded to make up their roll, and there were present the Rev. Messrs. Daniel Cock of Truro, David Smith of Londonderry, Hugh Graham of Cornwallis, James M'Gregor of Pictou, and George Gilmore of Windsor, ministers; only Mr. George Gilmore is for the present admitted as a correspondent member: of elders, John Johnston from the session of Truro, and John Barmhill from the session of Londonderry; whose names being called, and all present, they took their seats accordingly.

"The moderator declared from the chair the presbytery to be constitute precisely on the footing of Presbyterian principles, as contained in, and founded upon, the Scriptures of the Old and New Testament, as exemplified in the Westminster Confession of Faith, Larger and Shorter Catechisms, Form of Church Government and Directory for Worship, Government, and Discipline, as attained to and practised by the Church of Scotland in her purest times, and by the name of the Associate Presbytery of Truro.

"And that, in our present situation, this presbytery, as now constitute, be the last court of resort in this province, until such times as their number be so increased, that it be expedient to divide into different presbyteries, and to have a provincial synod erected.

"Resolving at the same time to hold correspondence, as a sister Church, with such as either in Britain, or Ireland, or on the continent of America, give evidence of their stedfast adherence both to the doc-

trines, worship, discipline, and government of the Church of Scotland, contained in her standards."

Such is a history of the formation of the first presbytery in Nova Scotia. The province, it will be remarked, was furnished with a dispensation of gospel ordinances almost as soon as it was in circumstances to receive it. It had just fallen into the hands of the English, and was beginning to be occupied by British settlers, while there were few French colonists remaining to offer opposition to the labours of Protestant ministers. However unjustifiable were the means employed for the purpose, the field was actually cleared immediately before our missionaries reached it. They could hardly have found an entrance sooner; and the Church might have declined the mission, had it been suggested a few years later. In April 1775, the battle of Lexington was fought, and the revolutionary war commenced, which lasted till 1782, when "the twelve confederated colonies" were recognised by Great Britain as independent states. But before this time, Messrs. Cock and Smith had reached their destination; and during the whole of that period they were quietly and indefatigably prosecuting their labours, disseminating that gospel which will yet make wars to cease to the ends of the earth.

And when, at the termination of the war, the province received a large accession to its population from refugees and disbanded soldiers—the latter of whom were a moral nuisance to the colony—the mission was happily reinforced; so that one presbytery was formed at Truro, and nine years after, another at Pictou. *The reinforcement, however, it must be added, was far from being sufficient. Preachers were exceed-*

ingly averse to offer themselves; even when appointed by the Synod, many of them refused to go, and thus the Secession Church let slip the opportunity of taking possession of the entire country, while yet in its infancy, and gradually leavening the whole population, as it increased, with the glorious gospel of the blessed God.

CHAPTER III.

Biographical Sketches of the Ministers who composed the Presbytery of Truro at its original formation—The Rev. David Smith, the Rev. Daniel Cock, and the Rev. Hugh Graham.

WE omit the name of the Rev. George Gilmore of Windsor, as he was only a correspondent member of presbytery at its formation, and does not appear to have attended its subsequent meetings. He was from the States; and our conjecture is, that he is the missionary referred to by Hodge as in the employment of the Presbytery of New Brunswick. We omit also for the present the name of the Rev. James M'Gregor, of whom we shall furnish a particular account afterwards, because he himself refused to be regarded as a member of this presbytery, and at a later period, along with other two brethren, constituted another presbytery, whose origin and history it will by-and-by devolve upon us to trace.

The Rev. David Smith was ordained at St. Andrews, Fife, at the close of 1764 or beginning of 1765, and acted as clerk of the Presbytery of Dunfermline. He was chosen moderator of Synod, at its meeting in the New Kirk of Falkirk, May 1766, and opened the October meeting in Bristo Church with a sermon from 2 Cor. ii. 17: "For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ." His *appointment to Nova Scotia*, as we have already seen, *took place in August 1769*, but he did not leave this

country till the summer of 1771; and soon after we hear of him labouring at Londonderry among a people from the north of Ireland, who were decidedly Presbyterian, and, generally speaking, religious. He laboured for twenty-four years among them faithfully and diligently; enduring with much fortitude and patience the hardships and privations which are the common lot of the first ministers of a new country: while, besides these, he had trials peculiar to himself. He was remarkable for promptitude and resoluteness in obedience to the call of duty—the severity of the weather, or the difficulties in the way, served only to rouse him the more to exertion, so that it might be said he yielded only to obstacles that were insurmountable. He possessed very considerable strength and acuteness of intellect, and was thoroughly acquainted with systematic divinity. He was an able, plain, useful preacher. The matter of his discourses was excellent and abundant, and the arrangement correct and judicious. In private conversation he appeared the man of general knowledge; and, possessed of a great fund of anecdote and humour, he would at times enliven the circle of friendship with much facetiousness and pleasantry. As a friend, he was open, generous, and affectionate; and those who knew him best, could not but remark the deep sense of divine things which appeared in his more private duties and exercises. For several months prior to his decease he was laid aside from public service. The preaching of the gospel had long been his beloved work, and it was a trial to him to be restrained from it; but a believing and humble regard to the all-wise and unerring will of his sovereign Lord and Master led him to acquiesce in the dispen-

sation. He loved his Master and his service; and, like him, he had his share of men's ill-will as well as of their kindly regards. His death was considered not so much the effect of any particular disease, as the waste and wreck of nature in a constitution never robust, and worn out in a service in which he had exerted himself above many, and often out of measure. He died on the 25th of March 1795, in the sixty-third year of his age, and was interred close by the church which stands near the banks of the Folly, one of the five rivers that intersect Londonderry, and fall into the Bay of Minas.

The Rev. Daniel Cock survived Mr. Smith many years. He was a native of Clydesdale, but we can say nothing of his parentage and early education. Before he had any pastoral charge, he officiated as clerk to the Presbytery of Glasgow, and was unanimously chosen clerk to the Associate Synod at its meeting in Stirling, in June 1747. He did not become a member of court till April 1752, when he was reported by the Presbytery of Glasgow as having been ordained over the Associate congregation * of Greenock. He was moderator of the Synod that met in Edinburgh, May, 1755; and opened the next meeting, which was held in Shuttle Street Church, Glasgow, September, same year, with a sermon from Zech. iii., last clause of the 1st and first clause of the 2d verse: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan!" Mr. Cock seems to have taken a deep interest in Church matters. He particularly distin-

* Crawfordadyke.

guished himself in the Stirling case—the call to Mr. Campbell—which occasioned very great excitement at the time, and even went so far in countenancing the protesters against the call as to bring upon himself the censure of the Synod. Mr. Cock received his second appointment to Nova Scotia in August 1769, and soon after set sail. After visiting Truro, and receiving a call from the congregation there, he left it for a time—probably on a tour through the province—but returned in 1772, when he entered on his charge. He succeeded in gathering around him a good congregation—larger considerably than that of Mr. Smith; which was owing partly to his possessing a more amiable and conciliatory disposition than his brother. Dr. M'Gregor, in recording his first visit to Truro, describes Mr. Smith as “a man of more learning and penetration, but less amiable than Mr. Cock;” and adds that Mr. Smith’s disposition had alienated part of the congregation from him. Mr. Cock he represents “as a man of warm piety, kind manner, and primitive simplicity. He received me,” he continues, “with great kindness; but when we came to speak of uniting as members of the same presbytery, he was disappointed, and a little chagrined at my refusal. He was the more disappointed, as he was the writer of the petition which the Pictou people sent home, and had never doubted that the person it would bring out would sit in presbytery with him: besides, he had given most supply of sermon and other ordinances to Pictou people previous to my arrival.”

In 1798, Mr. Cock obtained a colleague from Scotland in the person of the Rev. John Waddell, who for many years, “as a son with the father, *served with him in the gospel,*” and survived him.

Mr. Graham, in a letter dated Truro, October 6, 1802, after mentioning his being there as assistant to Mr. Waddell at the dispensation of the Lord's supper, says: "Mr. Cock still retains his powers of mind and body surprisingly well at his advanced period of life. He is a truly worthy and pleasant old man. In him that saying of Scripture is verified, 'They shall bring forth fruit in old age.' He is still able to take part in the work of the ministry." Three years after this he departed this life, on the 17th day of March, 1805, aged eighty-eight years.

The Rev. Hugh Graham was born at Slateheuch, West-Calder, on the 16th of October, 1758. His father, Hugh Graham, was a farmer, and an elder, first in Torphichen, under the Rev. Archibald Hall, who was afterwards translated to London; then in Bathgate, under the Rev. William Hall; and latterly in Whitburn, under the Rev. John Brown. His mother's name was Agnes Allan, and both were among the excellent of the earth. After receiving a university education in Edinburgh, Hugh studied theology at Haddington, under Professor Brown, and in 1781 was licensed to preach the gospel by the Edinburgh Presbytery. Ere long he received a call to South Shields, in the north of England; but by that time petition on petition having come from Nova Scotia, requesting a minister, he was led to turn his thoughts to the exceedingly destitute condition of the people in that quarter. The result was, that at the meeting of Synod, May, 1785, in consequence of a reference from the Presbytery of Glasgow of a call from Cornwallis, Nova Scotia, *Cornwallis* was brought into competition with *South Shields*, and preferred. The scene of labour to which

Mr. Graham was appointed lies on the south side of the basin of Minas, and forms a very extensive township. It was settled in 1760, by persons from Connecticut, who seem to have been less generally and decidedly Presbyterian than the inhabitants either of Londonderry or Truro. The land is well irrigated, and, from its extraordinary fertility, has been styled the garden of Nova Scotia.

Mr. Graham sailed from Greenock on the 22d day of June 1785, and arrived in Halifax, after a smooth but rather tedious passage of nearly eight weeks. After spending a few days in the capital of the province, he proceeded to Cornwallis, ninety-two miles distant, where, on Sabbath, the 29th August, he preached his first sermon to his people. In the first letter he sent home, dated Cornwallis, September 2, 1785, addressed to his parents, he writes: "I preached last Sabbath in Cornwallis to a large audience. I have found a number of very intelligent, serious Christians among them. The forms of civility and religion are better observed than I expected, and there exists among them a considerable spirit of religious inquiry. Almost all, however, that I can say as yet (I wish I could say more) is, that I have not repented of my obedience to the Synod in coming to this distant and destitute corner of the vineyard. Let not my dear parents feel nor fret that the Lord should employ one of ten in a place where my services are greatly needed."

Notwithstanding promising appearances at first, Mr. Graham soon began to feel uneasy in his situation, in consequence of the mixed character of the population, the inroads of "sectaries," as he terms them, and the presence of a few troublesome indivi-

duals. This led his friends in Scotland to petition the Synod, in May 1788, to recall him; and the Synod, after some reasoning, found his situation so uncomfortable as to require he should be recalled, and accordingly agreed to recall him to Scotland, assuring him, that this "Synod will most cordially receive him, if he chooses to return; and judges, that his so doing will be more for the edification of the Church than his continuance in America; and appointed Mr. John Brown to invite him, in name of the Synod, to return."

Mr. Graham, however, in November of the same year (1788), intimated to his parents, "honoured and dear parents," as he feelingly calls them, that he had dropped the resolution of taking his departure from Cornwallis, at least for the present. He gives his reasons for altering his purpose. Among other things, he states that they had got quit of two or three persons who were the real authors and unwearied fermenters of the contests and troubles; and then he adds, "If I am not much mistaken, we have now a more flattering prospect of peace and prosperity than there has been since I knew the place."

In the year 1799 Mr. Graham received a call from a congregation in another township. He deemed it to be his duty to accept of it, and was inducted, August 27, 1800. Mr. Waddell preached the admission sermon from Jer. i. 8, "Be not afraid of their faces, for I am with thee, saith the Lord;" after which Mr. Cock, "as the mouth of the presbytery, did, by prayer, constitute Mr. *Graham's* pastoral relation over the united congregation of Stewiacke and Musquodoboit." The con-

gregation to which Mr. Graham was now removed was so called from the two rivers, near the heads of which it was situated. These rivers, the Indian names of which are still in use, take their rise in the same mountain, at a small distance from each other. The settlement borders with Truro on the north, so that Mr. Graham was within a convenient distance of the seat of presbytery—the distance between his house and that of Mr. Waddell being about eighteen miles. The settlement was a new one. In a letter, written some years after his removal, he says: “Where I now sit, only seven dwelling-houses can be seen from my windows: and when I first lived in it only two were visible. And that I see more now is by the clearing away of the woods, and not by the increase of dwelling-houses. Our tabernacle stands in the field of the woods (Ps. cxxxii. 6); and there, I trust, not a few find as much spiritual advantage and comfort as others do amidst surrounding splendour and magnificence.”

Before leaving Cornwallis* Mr. Graham was chosen clerk of presbytery, on the death of Mr. Smith; and discharged the duties of the office with great fidelity. In 1798 he presided at the induction of Mr. Waddell to the collegiate charge of Truro, and afterwards published the sermon and addresses he delivered on the occasion, as well as the discourse he preached on the Sabbath following. This publication, which now lies before us, and which was printed at Halifax in 1799, proves him to have been “a scribe instructed unto the kingdom of heaven, and like unto a man who is a householder, who bringeth forth out of his

* Mr. Graham was succeeded at Cornwallis by a Mr. Forsyth, from *Ecclefechan*.

treasure things new and old." Besides the above, we are not aware that he published anything except, in 1822, in conjunction with Dr. M'Gregor, "An Address to the Congregations under the Inspection of the Presbyterian Synod of Nova Scotia, exciting them to a public spirit in the cause of Christ." He contemplated, however, and indeed made considerable progress in a work which he had entitled "Notitiæ; or, Notices concerning the State of the Church and Religion in Nova Scotia in Former and Later Times." These notices were brought down to the year 1800, if not to a much later date; but they perished, as is believed, along with another manuscript of the same kind by a co-presbyter, the Rev. Mr. Munro of Antigonish, in a fire that occurred at Stewiacke, and consumed the whole, or greater part of his books and papers.

Mr. Graham's life at Stewiacke was that of "a good minister of Jesus Christ." The following extracts from letters written by him will furnish specimens of his assiduity as a pastor, and of the hardships he was in the habit of encountering in the discharge of his official duties.

In a letter, dated Stewiacke, 1811, he writes: "Besides my ordinary course of visitation and catechising, I have generally called the young people together at my own house in the winter evenings, reading to them interesting pieces, giving advices, and asking questions. This I have done these six years past; i. e., since I lived in this house, which is considerably large and roomy. This winter I meet with them every Wednesday evening, in a new school-house built the larger for the purpose. I read first one of Dr. Lawson's lectures on Joseph, and then

examine them on the subject. This evening, the third discourse on the blessing of Joseph comes under consideration. I have them arranged into classes, and so they know when their turn comes. In new as well as in old countries, youth is the most eligible and promising plot in the gospel field for cultivation; and in the worst times, still the young are like our sheet-anchor. Let us hold on by this, while we have such a promise as that recorded in the 110th Psalm, 3d verse, to hold by. Ever since I have been in America, I have considered it as a main part of my duty frequently to visit such schools as I have had any kind of connection with."

In another letter, addressed to the Rev. John Brown, Whitburn, he says: "Many miles have I both rode and walked on the strength of that promise, 'As thy days, so shall thy strength be!' I shall give you a specimen. In October 1793, in company with my old friend, Mr. Munro, now gone to rest, I set out (it was on a Friday, about noon, and the day hot), and travelled to a part where we expected to take a passage for Cornwallis, but were disappointed. Under a heavy rain, we took into the woods on foot, and after walking five miles, we halted for the night in a mud hut, wet as we were. Next morning we were on the way again after the breaking of the day, having with us two young men, who carried our saddle-bags. We travelled all day, not halting more than five minutes at a time, in a path obstructed by stumps, roots, and dubs, and came to a friendly house some time after it was dark. Here Mr. Munro stopped, on purpose to preach next day in the settlement, *namely*, Newport. Having travelled that day *on foot* about forty miles, I got a horse from my

friend, and proceeded four or five miles to another friend's house. The family were now in bed, but I soon met with a very friendly reception. Next morning I got a horse, and was on my way before sunrise, and after changing horses once and again in the course of twenty-five miles, I was at my own church by twelve o'clock, and preached a sermon. It was the Sabbath before the sacrament Sabbath, which made it the more necessary for me to be at home; and, after all, I felt none the worse for it. Many a time, summer and winter, since I came to this place, have I walked eight or ten miles on a Sabbath morning, and gone through all the exercises of the day. I have thought upon it, that when I was trudging through the moors on foot as a hearer of yours, I was then training up to be a preacher of the same Word, and in somewhat similar circumstances!"

The correspondence from which the preceding quotations are made, uniformly breathes the finest Christian spirit, and evinces a cultivated mind, a solid judgment, and a profound piety. How judicious and impressive the advice he gives to his brother on his commencing the study of theology! "You will have entered the divinity hall before this reaches you. I hope you have deeply pondered the path of your feet. You have an eye towards the work and office of the holy ministry; see to it that your eye be single and your heart sincere. The summer before I entered the divinity hall was, perhaps, as serious a one as ever I spent in Scotland; and yet, after all, I was very much unprepared for the great undertaking. Give yourself wholly to reading, meditation, and prayer. Make sure of a cordial possession of the religious principle, and on this sacred

stem let as much useful learning and accomplishments as possible be grafted; carry your researches into every field of knowledge from whence you can collect anything conducive to the glory of God and of Christ, or the good of your own soul, or the souls of others. But let those be your favourite walks which lead most directly to Jehovah Jesus. In the expectation and thoughts of being a faithful minister of religion, and good soldier of Jesus Christ (and better not at all than not be such), you must not seek your own honour, ease, or pleasure. No: you must lay down all these at the foot of the cross, and resign yourself wholly to Him who once hung upon it as a propitiatory sacrifice for the sins of many, and who now sits at the right hand of the Majesty on high. Attached to him as your Saviour and Sovereign, you must hold to his interest in spite of a tempting devil, an ensnaring world, and an evil heart."

How deep-toned the piety that pervades the following extract of a letter addressed to the same brother, and referring to the indisposition of a coadjutor in the work of the ministry! "But the Lord can and does carry on his work without being under any obligation to instruments; his Church gains ground under adverse dispensations of Providence, as well as under the smiles of Heaven; and so those things which are seemingly against her, prove eventually to be for her; and many such things are with Him who is excellent in counsel and wonderful in working. How diversified the ways and the means of Providence, though all tend to the accomplishment of one great design—the glory of God, and the good of the Church; *one end*, but twofold, supreme and subordinate! *How long the time wherein the mysterious*

scheme of Providence travels on to its consummation! Years and centuries unfold and execute their respective parts of the great complicated plan. What a mere spot or speck is that which is occupied by any of us in the great, all-comprehensive plan! Why, then, should any individual give himself out to be some great one? Yet, in reality, such is the preciousness and importance of the immortal soul, that its concerns have ever engaged the attention of the Eternal Mind. Alas, that while we are troubled and careful about many things, we should be so careless and remiss as to the one thing needful! Truly man is unwise. Those only are wise who are wise unto salvation. Let the light of every returning day, then, aid and witness our progress in the ways of wisdom, so that our path may be as the shining light which shineth more and more unto the perfect day. Providence has added another year to our lives, and with that hath placed a multitude of mercies to our account; but against that conscience hath to place a multitude of iniquities. Query—Where are our improvements? what are the returns we have made? Poor and pitiful at the best; nothing that avails to balance the account; that can only be done by faith applying the blood of Jesus, which cleanseth from all sin. What a source of relief this to the guilty conscience and wounded spirit! To this Fountain for taking away sin and uncleanness let us have daily recourse; on this source of health and comfort let us maintain an unshaken dependence; the righteousness of Jesus, as the price of all our mercies, let us ever contemplate with the eye of faith, admiration, and gratitude. Let this *be our standing plea* in all our applications to the *throne of grace*, saying, with holy David, ‘O Lord

God of hosts, hear my prayer ; give ear, O God of Jacob. Behold, O God, our Shield ; look upon the face of thine Anointed. I will make mention of thy righteousness, even of thine only.’”

Mr. Graham was visited at different times with severe domestic affliction. His first wife died in 1785, and his second, both of whom seem to have been eminently pious women, in 1816. His letters to friends in Scotland, written on the occasion of their decease, reflect great credit on his intellect and heart ; and these visitations eminently qualified him for comforting others. In proof of this, we quote the following passages to a widowed sister :—

“ My dear Sister,—We have long been separated from one another, yet we have still had a correspondence by letter, and had a fellow-feeling in comforts and crosses ; but the great mercy is, that in all places, and in all cases, we have ready and free access to that best Friend who loveth at all times, and who ‘sticketh closer than a brother ;’ yea, he is a brother born for adversity ! He not only gives liberty of access, but urges us to take it, saying, ‘Come unto me all ye that labour and are heavy laden, and I will give you rest.’ You are mourning the departure and absence of a good friend ; but your best Friend is comforting you, saying, ‘Lo, I am with you always ; I will never leave thee nor forsake thee.’ Your earthly prop was a good one of the kind, yet as nothing in comparison with him who is the Strength of Israel, and the Rock of Ages. The many thousands of his Israel come up through the wilderness leaning all the way on him, as the Stay of their souls, and the Beloved of their heart. *He giveth power to the faint, and to them who have no might he increaseth strength ; and so*

he makes them to go from strength to strength, until they appear before God in Zion. . . .

“We have reason to believe that our mother, now gone to the society of the blessed, enjoyed more communion with her God and Father during the days of her widowhood than in any former period of her life—Heb. vi. 11, 12. The privilege of the widow and her children—Ps. lxxviii. 5; Jer. xlix. 11; Ps. xxvi. 10. The exercise of the widow—1 Tim. v. 5; Ps. xxv. 15–18. The exercise or duty of the widow’s children—1 Tim. v. 4. To the children I would say, in the words of Solomon, ‘Thine own friend, and thy father’s friend, forsake not.’ Nay, rather say with Moses, ‘He is my God, and I will prepare him an habitation; my father’s God, and I will exalt him.’ To them I shall also repeat an anecdote which I had from the late Mr. Shanks, of venerable memory: An old minister, and one of his predecessors in Jedburgh, was riding out very early on a Sabbath morning, in order to assist at a sacrament somewhere in that country-side. As he was passing along the road, he observed a child sitting at the side of a corn-field, tending some cattle, and reading in the Bible. The first words which he heard distinctly were (Ps. xxvii. 10), ‘When my father and my mother forsake me, then the Lord will take me up.’ His mind being, no doubt, previously in a devotional frame, he took off his hat and lifted up a fervent ejaculatory petition, that these words of grace and truth might be made out, and made good in the case and experience of the child, and so passed on; and it was not till afterwards that he came to know that this was an orphan child, having neither father nor mother. *But the cream of the story follows: That child not only grew up to manhood, but became an exem-*

plary and eminent Christian—a living example of the truth and grace of the promise referred to, and an answer of peace to the prayer of the good man, backed with the orphan's prayer for himself."

Mr. Graham's congregation multiplied greatly, so that in 1805 he had people within its bounds enough to make two respectable congregations, and more able to support two ministers than they were when he went among them, fifteen years before, to support one. In consequence of this, the presbytery disjoined the Musquodoboit part of his charge, and erected it into a separate congregation. This took place in March, 1815, and in June of the same year the Rev. John Laidlaw was admitted its pastor. Mr. Laidlaw, however, left it a few years after, and was succeeded by the Rev. John Sprott, on the 13th September, 1825, who still survives.

Mr. Graham lived to a good old age. In a letter to his sister, Mrs. Margaret Hamilton of Whitburn, dated July 10, 1828, he says: "I am far advanced in my seventieth year; if I live to the 16th of October next, I shall have reached what is reckoned the standard of human life. Our father was born on the 16th of October, and his mother was born on the 16th of October, only in her day they reckoned by the old style. It is somewhat singular for three generations to commence on the same day of a month. May we all meet in the same Father's house, the house not made with hands, eternal in the heavens! . . . The time was when you and I lay in the same womb; may we through eternity lean on the same bosom of bliss; and all through grace, rich and free, and all to the praise of the glory of His grace, wherein he hath made us accepted in the Beloved!" The subject of this sketch

died in April 1829, in the seventy-fifth year of his age. The minutes of presbytery bear, that "on the death of Mr. Graham being mentioned, it was agreed, after some consideration of the affecting dispensation, to make the following entry: The long, laborious, and highly useful life of our deceased brother furnishes matter of pleasing reflection to us all, and it is our unanimous wish and prayer that we may be enabled to follow his exemplary conduct to the end. 'Mark the perfect man, and behold the upright; for the end of that man is peace!'" We visited his grave in the summer of 1846; it is distant about a mile or so from the church, and the road to it lies along the margin of the Stewiacke, a clear and gently flowing stream. On approaching the place of burial, which is close upon the road-side, we speedily discovered the object of our search. A large grey slab, resting horizontally on four feet or pillars, marks the spot of interment, having the following inscription on it:—

SACRED TO THE MEMORY of the Rev. Hugh Graham, first pastor of this congregation; missioned by the Secession Church. He was first settled in Cornwallis, and thence translated to Stewiacke, where he laboured with fidelity and zeal for thirty years, and greatly endeared himself to his people. He was a man of peace, and an eminent example of meekness and piety. As a pastor, he was sound in his doctrine, earnest in his teaching, and truly devoted to the spiritual welfare of his flock. He died April, 1829, in the seventy-fifth year of his age.

CHAPTER IV.

History of the Presbytery of Truro—Dissatisfaction on the part of some of the people with its constitution—Correspondence with the Rev. James M'Gregor and the brethren of the Presbytery of Pictou—Accessions to the Presbytery of Truro previous to its union with the Presbytery of Pictou.

SUCH were the three ministers who, at its original formation, composed the Presbytery of Truro—the first presbytery that was constituted in Nova Scotia. They were men of superior talent, experience, and piety, and indefatigable in their labours. Their income, however, was but scanty, and in addition to the hardships of preaching the gospel in a new country, they, in some instances, suffered from an actual deficiency of the means of subsistence. Under these circumstances, they generally accepted of land, which could be had at a merely nominal price, and depended upon it, to some extent, for the means of support. The same thing held true of most of the ministers in the province for some time after the commencement of the mission. To this step they were impelled, in a great measure, from necessity. The population was scanty, and money extremely scarce. The House of Assembly, in 1775, declared that there was not more than £1,200 of circulating medium in the country, and that only £200 of that sum would be found among the farmers. Congregations were but very imperfectly organized. Many of the people had scarcely surmounted the difficulties of a settlement in the

wilderness; a considerable proportion were completely careless, while the whole had been previously unaccustomed to the support of religious ordinances. The consequence was, that the minister's salary was seldom fully or regularly paid, and part of what was contributed was in kind. In these circumstances the early ministers, in order to continue in their several spheres of labour, required to adopt one or other of two courses—either to receive a partial support from a foreign quarter, or to minister with their own hands to their necessities; but as there was no source from which they could obtain foreign aid (for the Church at home in sending them out made no provision for their subsequent maintenance), they were obliged either to adopt the latter course, or to abandon the field altogether; and we regard it as an evidence of their self-denial that they chose the former, and cast in their lot with the destitute, sharing their privations, and cheering them with the hope of a better life. It is gratifying to be able to add, that so different is the state of the country now, that the ministers of the Presbyterian Church of the province not only recognise and act upon the voluntary principle, but generally and strongly repudiate the conjoining of the labours of farming with the duties and responsibilities of the Christian ministry.

The Presbytery of Truro held its first meeting on the 2d of August 1786; but its constitution, it would appear, excited the jealousy of some of the people, who imagined that it aimed at a completely independent jurisdiction; and complaints to that effect were transmitted to the Associate Synod. This led the *members of presbytery*, at a meeting in Truro, held *on the 6th of June 1787*, to declare themselves

“subordinate to the Burgher Associate Synod in North Britain; at the same time still adhering to their first resolution of holding a friendly correspondence with all such as, either in Ireland or the continent of America, gave evidence of their stedfast adherence to the principles contained in the standards of the Church of Scotland.”

It has already been stated that the Rev. James M'Gregor of Pictou did not account himself a member of this presbytery, and at a very early period discontinued attending its meetings. This was the occasion of deep regret to the brethren whom he left, and threatened, in the opinion of many, to retard the progress of the cause which all of them were alike anxious to advance. It led to a movement in the Truro congregation, in consequence of which the presbytery, in accordance with a representation and petition from said congregation, unanimously agreed to correspond with Mr. M'Gregor in regard to his conduct.

This correspondence, which was resolved on in July 1793, but seems to have been attended by no immediate result, was renewed in 1795, on the formation of the Presbytery of Pictou; and a meeting was agreed upon, at which the Truro brethren submitted the following proposals as a basis of harmonious action and co-operation:—

“I. That we are free and willing to own and acknowledge the General Associate Synod in Scotland as a court of Christ, in consideration of their professed and solemn adherence to the truths and ordinances of the gospel, as contained in the Word of God, and exhibited in our excellent Confession of Faith, *irrespective of the judicial acts and proceedings of said*

Synod; provided that the ministers of the Associate Presbytery of Pictou freely and willingly own and acknowledge the Associate Synod in Scotland to be a court of Christ, in consideration of their professed and solemn adherence to the truths and ordinances of the gospel, as contained in the Word of God, and exhibited in our excellent Confession of Faith, irrespective of the judicial acts and proceedings of said Synod.

“II. In like manner, and in the same point of view, we are free and willing to acknowledge the Associate Presbytery of Pictou as a court of Christ, provided that presbytery freely and willingly acknowledge the Associate Presbytery of Truro as a court of Christ.

“III. That each presbytery shall by itself manage the several congregations that are under its jurisdiction.

“IV. That the ministers of both presbyteries shall conduct themselves towards one another as brethren, forgiving and forgetting past differences, and be on their guard not to stir them afresh in future—shall be tender of each other’s characters, and be studious of those things which are conducive to each other’s encouragement and comfort in the work of our common Lord.

“V. That ministers and private Christians belonging to the two several presbyteries may hold occasional communion with each other as opportunities serve, and as may best tend to the edification of the Church.

“VI. That vacant congregations shall be at full liberty to apply to either of the presbyteries for ministers, or for occasional supplies, as they themselves shall see cause; but in case of division in any vacant congregation, if there shall be found a major-

rity of two-thirds who prefer the one presbytery to the other, such a majority shall carry the point, and the minority shall not be encouraged in the division, but shall be advised quietly to fall in with the majority.

“VII. That in the case of disaffected individuals in any congregation, no encouragement shall be given them in their dissatisfaction and discontent by the presbytery to which they belong not, but shall be advised to settle their matters at home.

“VIII. That we object not to the mode of connection subsisting between the Associate Presbytery of Pictou and the General Associate Synod in Scotland; and the Presbytery of Pictou will not object to the mode of connection subsisting between the Associate Presbytery of Truro and the Associate Synod in Scotland.

“IX. That we do not expect any judicial intercourse between the two presbyteries, only we are to be free to consult with one another on matters of momentous and general concern.

“X. That we look on it as a happy circumstance in our situation, that there is here no foundation for those local controversies which have occasioned separation and division in Scotland, and that in our situation and circumstances the bar is so far removed, that ministerial, brotherly, and Christian intercourse and communion may take place consistently with the truth of the gospel.”

The meeting before which these proposals were laid, was held in September 1795; but there exists no account of it, we believe, except what is to be found in a letter written by Mr. Graham immediately *after it took place*. It is dated Cornwallis, Sep-

tember 29, 1795. He says, "I am just returned off a long journey from attending a meeting and conference of the Presbyterian ministers, and supplying some vacancies. We have been trying to form a coalition with some Antiburgher brethren on the fair and firm foundation of the truth in which we are all agreed. We sketched out the following grounds, on which we thought we might meet and give each other the right hand of fellowship, consistently with the rules of God's worship and the dictates of a good conscience. The proposals of accommodation and agreement came from our side of the house. I shall transcribe them." Here follow the proposals enumerated above. "The fifth proposal," continues Mr. Graham, "was the only one against which any material objection was made; and it is, indeed, the one on which the whole turns. To this they objected, that as they looked on themselves as a purer society than we are, they could not in conscience communicate with one less pure. In support of the proposal, it was said, that the foundation of communion was on both sides admitted to exist, namely, union in principle; and this being the case, it was inconsistent with the concession already made, not to hold communion; that we were satisfied that the union actually existing, known and acknowledged to exist, was sufficient, in measure and degree, to render the communion scriptural and pure; and that, without making any great account of supposed superior purity, we could make it appear that we had as much to forgive and to bear with on their part as they had on ours. The matter was referred to further consideration, and in the meantime we are to correspond by letters on the subject."

These transactions show that the divisions which

obtained in the old country were unhappily transported to the new; and they proved to some extent, for a time, a source of weakness to the infant mission.* It is instructive to mark this, and to observe how disunion at home extends and perpetuates itself abroad, and thus not only unfits the Church for embarking in comprehensive missionary enterprises, but attaches to the agencies it employs for evangelizing the world such drawbacks as go far to neutralize their influence and insure their failure. In the case of the Church, even more than in the case of any other society or institution, union is strength. It carries in it the strength of numbers, the strength of concentrated counsel and wisdom, the strength of manifold and availing, because harmonious, prayer; and, in addition to all this, it carries in it, nay, on its very front and forehead, the strength of resistless evidence—such evidence as disarms prejudice and conciliates opposition, and carries home the conviction that the men who preach the cross are sincere and disinterested; and that the system which produces such blissful results in those who embrace it, and prompts to such self-denying efforts for the good of others, must be true, and the Author of it divine. “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as

* “Compared with our divisions, that between Paul and Barnabas was a harmless one; yea, I may say a blessed one, for it tended to the furtherance of the gospel, and it was but temporary; whereas ours tend to the hindrance of the gospel, and threaten to be perpetual. O to love and to live together as brethren! May grace and peace be multiplied to the Churches, so that they may become many in number, and one in faith and love!” (*Extract Letter of Rev. H. Graham, Stewiacke, August 25, 1806.*)

thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me."

The two presbyteries continued to act separately and independently till the year 1817. In the meantime, the one whose history we are tracing was chiefly occupied, in addition to more ordinary business, with the admission and ordination of ministers, as they came, from time to time, "like angels' visits, few and far between," and with the drawing out of acts for fasting, especially during the second American war.

In 1792, the number of the Presbytery of Truro was increased to four, by the accession of the Rev. James Munro, who emigrated from the north of Scotland to Maryland, and from thence to Nova Scotia, when, after itinerating with success for many years, he settled at Antigonish, where he died.

In 1797, at the earnest request of the presbytery, the Associate Synod sent out two additional labourers, the Rev. Messrs. Waddell and Dripps—the former of whom became Mr. Cock's assistant at Truro; while the latter, after refusing a call to Wilmot River, and itinerating for a time, was settled at Shelburne.

In 1812, the Rev. James Robson was admitted pastor of the congregation in Halifax, and his name added to the roll of the presbytery.

In 1815 (June 29), the Rev. Mr. Laidlaw, who before joining the Secession Church, was a Relief minister in Dunning, Scotland, was admitted to the charge of the congregation of Musquodoboit, hitherto under the care of Mr. Graham; but now, in consequence of the growth of the population, erected into a separate congregation. The connection was un-

happy and short-lived. A few years after Mr. Laidlaw removed to the States; and died at Pittsburgh, in October, 1824.

In 1817, the Rev. Robert Douglas, of whom some account will be given in connection with Prince Edward Island, was ordained at Onslow, on the 18th March.

Shortly before this, steps had been taken with a view to union with the Presbytery of Pictou; and Mr. Graham having, in name of the Truro Presbytery, written home to the Associate Synod for advice, the Synod of September 1816 agreed to leave them to do in the matter as they judged most expedient for promoting the interests of religion, hoping they would do nothing inconsistent with the principles of the Synod. Soon after this, the union was consummated; but we postpone details respecting it to a subsequent chapter.

It will be seen, from the account now given, that the Presbytery of Truro was very inadequately supplied with men by the parent Church. This was not the fault of the Synod, for they uniformly discovered the greatest anxiety to meet the affecting appeals that were addressed to them from time to time from Nova Scotia; but must be ascribed to the unwillingness of preachers to embark on foreign service. In connection with this, however, it should be borne in mind that the General Associate, or Antiburgher Synod, commenced a mission to Nova Scotia in 1786; so that we must take into account the proceedings of both Synods, if we would have a just view of the good effected in the province through the instrumentality of the *Secession Church*.

It may be stated, at the close of this chapter, that

while the Presbytery of Truro was formed about two years after the close of the revolutionary war, a second war between America and Great Britain was proclaimed in June 1812, and continued till 1815, which, in addition to many unspeakably greater evils of which it was the cause, occasioned much inconvenience to the brethren in Nova Scotia. Correspondence with the old country became irregular, and letters were often intercepted; still the work of Christ went on. As illustrative of the manner in which the Bible finds its way on the earth, and in which Christians, although belonging to contending nations, forget their jealousies and antipathies when their attention is directed to the cause of their Redeemer, it may be mentioned that a British vessel, having on board a quantity of Bibles, which the Truro brethren, as they expected a supply at that very time, regarded as intended for them, was captured and taken to Boston. The Massachusetts Bible Society, on learning what had happened, immediately got up a subscription for the purchase of them, and by-and-by took measures for having them forwarded to their proper destination.

CHAPTER V.

Biographical Sketches of Ministers who joined the Presbytery of Truro before the Union—Messrs. Munro, Waddell, Dripps, and Robson.

THE Rev. James Munro seems to have been born at Orbiston, near the banks of the Spey, about seven miles from Elgin, and was ordained minister of Pluscarden chapel-of-ease, in connection with the Church of Scotland, on the 18th of June 1781. In 1783 he was chosen clerk of presbytery, but he appears never to have acted in that capacity. He sailed for America in 1785, and was received as an ordained minister by the Synod of New York and Philadelphia, the same year. In June* of the following year, 1786, he entered on the charge of a congregation at Nottingham, on the frontiers of Maryland, and within the bounds of the Presbytery of Newcastle.† Disappointed, it would appear, in the expectations that were held out to him, and suffering in health, he re-

* See Miller's Memoirs of Dr. Nisbet, p. 170.

† Extract Minute of the Presbytery of Truro:—

“Londonderry, Nov. 15, 1792.

“In regard that at last meeting of presbytery there had been some surmise that the Rev. Mr. Munro's credentials had never been produced openly before the presbytery, he, this day, when called upon, produced both an extract of his licence by the Presbytery of Turriff, in North Britain; one from the Presbytery of Newcastle, in Pennsylvania, whereof he had been a member for some years, together with an extract of his regular demission of *his charge there*; and one from the session of Nottingham, where *he had officiated some time as their minister.*”

mained only four or five years in the above place, when he removed to New Brunswick, and from thence to Nova Scotia, where, after spending many years as an itinerant missionary, he settled, in Antigonish, in the summer of 1807. His name, however, was added so early as the year 1792 to the roll of the Truro Presbytery.

Antigonish, formerly called Dorchester, is the shire town of the county of Sydney. This county is bounded on the east by St. George's Bay, which lies between Nova Scotia and Cape Breton; on the north, by the Straits of Northumberland, which divide Nova Scotia from Prince Edward Island; on the west, by the county of Pictou; and on the south by that of Guysborough. The soil is in general of the very best quality, easily cultivated, and, when cleared of the woods, adapted either for pasturage or tillage. Antigonish stands on a small but beautiful plain, near the middle of the county, and at the confluence of three streams, which fall into the harbour about a mile below their junction.*

On the banks of the United River, the Indians had cleared a few acres of rich alluvial land; but until 1784 the rest of the country, for many miles round, was covered by a dense and gloomy forest. In that year, a large tract of land, round where the town now stands, was granted to the regiment of Nova Scotia Fencibles, which had just been disbanded. This body of men had been raised chiefly from among the American prisoners, who, to escape from the evils of captivity, had entered into the British service, on condition of not being required to serve against their

* Hence, according to some, the name Antigonish, which has been interpreted Forked River.

own country. Rations were allowed them for some time after their arrival in the place, and they appeared contented; but on being left to their own resources, the whole of them, with very few exceptions, abandoned their lands, and returned to the United States. The few who remained were, for the most part, unable to read; and for thirteen years they were without the public ordinances of religion, or almost anything that could be regarded as a substitute—a state of spiritual destitution that could not fail to exercise the most injurious influence over them. The first visit they received from a minister was in the summer of 1797, when Mr. Munro happened to come that way, and spent some time among them, preaching wherever he could get an audience, and at other times visiting from house to house. On this occasion he was persuaded to purchase a valuable and convenient lot of land from one of the officers on half-pay, who had lingered in the place. This was well ordered in Providence, as it probably induced him to visit the place more frequently than he would otherwise have done, and led at last to his permanent settlement in it.

Mr. Munro kept a journal of his peregrinations, but seldom spoke of them; and the only particulars of his first visit that his colleague ever heard from him worthy of being related were, that he lost his way in the woods while coming from Pictou, and was compelled to spend two nights among the branches of a tree, whither he had climbed through fear of the bears; having bound himself by a rope which he carried for that purpose, to prevent his falling down in sleep.

At the time of his settlement, there were few of the original colonists remaining; but several families

had come from other places, and among these a considerable number from the New England States. The congregation, extending over a district of nearly forty miles square, consisted of twenty-three families in all, of whom six or seven had only a nominal connection with it. Several years were allowed to pass before he judged it proper to dispense the Lord's supper to them, and there were then, as he informed his colleague, Mr. Trotter, only thirteen communicants, who had increased to fifteen when the latter was settled in 1818. This apparent want of success is to be attributed to the fact that when Mr. Munro settled permanently in Antigonish, he was worn out by the fatigues he had undergone, and the hardships and privations he had endured in his Master's service. He made an effort to take part in the services at Mr. Trotter's induction, which was the last time he entered the pulpit; and after sinking into a state of great debility, in which he continued throughout the following winter, he died in peace, on the 17th of May 1819, in the seventy-second year of his age.

He was a faithful and laborious minister of the gospel; decidedly Calvinistic and evangelical in his opinions; strict in his discipline, and irreproachable in his general conduct. His literary acquirements were respectable; his acquaintance with the doctrines of the gospel accurate; his manner in the pulpit serious and impressive, and he is said to have been rather a popular preacher in his better days. His temper, which appears to have been naturally quick, probably became more so through the difficulties and privations in which he spent a very large proportion of his time; and, being strictly upright and honourable himself, he was very severe, perhaps imprudently

so, on the opposite qualities in others; especially as it required more tact than he possessed to censure practices that were but too common, without doing more harm than good. Though warmly attached to the Church of Scotland, he was not blind to her defects, and longed for a union among all the Presbyterians in the province.

Mr. Munro was about the middle size, and rather slender. He was never married; and had, through the force of circumstances, contracted a considerable degree of negligence with regard to dress and personal appearance.

The Rev. John Waddell was born on the 10th of April 1771, in the Kirk of Shotts parish, Lanarkshire, Scotland, celebrated as the scene of the extraordinary revival of religion in the days of Whitefield. His literary and scientific education was prosecuted at Glasgow with credit and success. Several trophies of successful competition for academical and collegiate honours adorned his library, and furnished to his children incentives to honourable ambition; and on the 4th of April 1793, he obtained a diploma of master of arts from the Glasgow University. His theological studies were prosecuted at Selkirk, under Dr. Lawson. He was licensed by the Glasgow Presbytery to preach the gospel, on the 16th of May 1797, and ordained an evangelist, and destined to the Nova Scotia Mission in the following June. In company with the Rev. Matthew Dripps, who was associated with him in the mission, he left his native land on the 12th of August following; and, for want of direct conveyance, arrived in New York on the 18th of September. There they were most cordially received by many friends, and especially by Dr. Mason, for

whom they ever after cherished a filial regard. Strong inducements were held out to them to remain in that country, but, faithful to their appointment, they proceeded to their destination, and reached the Nova Scotia shore—Mr. Dripps in October, and Mr. Waddell on the 5th of the ensuing November. Mr. Waddell soon after received two calls—the one from the united congregation of Stewiacke and Musquodoboit, and the other from the united congregation of Truro and Onslow. The presbytery unanimously preferred the latter call, and Mr. Waddell was inducted as colleague to Mr. Cock on the 16th November 1798. The scene of his labours was wide, and the difficulties he had to encounter in its cultivation are known to the present generation only as matters of tradition. Difficulty in accomplishing it, however, did not prevent him from being habitually familiar with every portion of his charge. He periodically visited even the most distant and most obscure of his flock, and his family visitations were always made edifying and agreeable. Attention to the spiritual instruction of the young formed a prominent characteristic of his daily ministrations, and his regular diets of examination were seasons of familiar and affectionate inquiry into the spiritual condition of his flock, and were long considered as a kind of annual jubilee, and very generally attended both by young and old. The increase of the congregation made a separation between Truro and Onslow in due time necessary, and the event took place about thirty-one years ago, when each of them became an independent congregation. From this period Truro *alone* was the sphere of his pastoral operations, *and to it his unimpaired energies were devoted (except when he was employed by presbyterial appoint-*

ment in missionary labours, for which he was peculiarly well adapted), till November 1828, when he was attacked by paralysis, which, for a time, interrupted his official duties. In a few months he so far recruited, as to be able to resume the services of the sanctuary; and, though much enfeebled, he continued for years his periodical visitations, and teaching from house to house. A fall, in October 1836, entirely disabled him; and in the ensuing month he demitted his pastoral charge. His life from that period was one of retirement, but not one of indifference to the interests of the Church. The spiritual wants of his people gave him much anxiety, till he saw his place supplied by an able and faithful minister of the New Testament. He took a deep interest in the progress of events in the world; but studied them chiefly as bearing on the kingdom of Christ. His bodily pain was sometimes severe; but for the most part his health was good, and his mind cheerful and easy. The sight of old familiar faces gladdened his heart in his retirement, and the visits of his brethren in the ministry kindled in him emotions of peculiar delight. His conversation was generally lively, and frequently turned upon the loving-kindness of God; and when he acted as a reprover or counsellor, Christian experience gave weight to his admonitions, and his affectionate manner commended his exhortations to every heart.

From domestic as well as personal afflictions he received a due share of discipline. On the 18th of August 1818, "the desire of his eyes," with whom he had lived in the fondest affection, and had taken sweet counsel for nearly sixteen years, was taken away with a stroke; and he followed to the grave three of the children whom his beloved partner had.

left to his widowed care. On the Sabbath after he was bereaved of the wife of his bosom, he preached from the memorable declaration of the pious and patient Job—"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord:" and the sympathies of his people ran deep in the channel of his affliction. His preaching was plain and practical, yet often illustrative of the deep things of God. His manner was graceful and easy, and his pulpit exhibitions were decidedly popular. Sympathy with the distressed seemed in him to be constitutional; and nowhere was he more punctual in his attendance or more skilful in dividing the word of truth, than at the bed-side of the sick and the dying, or by the hearth of the mournful and the sad; and scarcely was a funeral conducted within his bounds without his presence, his sympathy, and his prayers.

He died on the 13th November 1842, in the seventy-second year of his age. His last illness, which was short but severe, he endured as a good soldier of Christ, expressing his perfect readiness to depart, in obedience to his Father's will. His end was peaceful and happy. He came to his grave in a full age, like as a shock of corn cometh in his season. On the day of his interment, the Rev. James Smith preached a funeral sermon from the words of the apostle, "I have fought a good fight," &c.; and the Rev. Messrs. Crow, Baxter, and McCulloch took part in the devotional exercises. His mortal remains, followed by a large concourse of relatives and friends, were committed to the dust by his brethren in the ministry, and they lie beside the place where he so long proclaimed the gospel of *peace*, awaiting the joyous though momentous summons, "*Arise, ye dead, and come to judgment.*"

The Rev. Matthew Dripps was a native of Clydesdale, in Scotland, and studied divinity under Dr. Lawson. Soon after his arrival in Nova Scotia, he received a call from the united congregation of Stewiacke and Musquodoboit; but he declined accepting of it on the score of health.* After this he left the province for a time, and, among other places, visited Quebec and Montreal, and resided some time in Prince Edward Island, and at the Bay of Chaleur, exposing himself to the diversified fatigues and privations of a missionary life. "At times," says the Rev. John Sprot, "he had only an Indian for his guide, and frequently slept with him in the wigwam, and shared the contents of his wallet." After itinerating for some years, he accepted of a fixed charge on the 4th of July 1805. Mr. Waddell preached on the occasion from 2 Cor. ii. 16: "And who is sufficient for these things?" in connection with 2 Cor. iii. 5: "But our sufficiency is of God;" and afterwards, "by solemn prayer, publicly and formally admitted and installed the Rev. Matthew Dripps into the pastoral charge of the Presbyterian congregation of Shelburne."

Shelburne is the principal town of the county of the same name. It lies about 150 miles west from Halifax, and at the head of a harbour which is esteemed the best in America, both on account of its accessibility and perfect security. Its history is singu-

* Extract Minute of Presbytery:—

"Wilmot River, July 25, 1799.

"The presbytery unanimously agreed to delay any farther procedure upon the call, in consequence of Mr. Dripps having declared himself unequal, in point of health and strength, for the necessary fatigue of the united congregation of Stewiacke and Musquodoboit."

lar; but we must refer to Haliburton for particulars. Suffice it to remark, that its fall was almost as sudden as its rise.

Mr. Dripps found the place a comparative ruin. Besides the smallness of the population, he had to contend with other disadvantages. The people were of a mixed and unsteady character; and he was almost entirely cut off from intercourse with his brethren—being fully two hundred miles distant from either Mr. Graham or Mr. Waddell. Still he toiled on, and was greatly esteemed by the people. Although not a very popular, he seems to have been a sound and solid preacher, and an eminently good man. One of his people, we are told, said of him on one occasion, "Our minister is all in heaven but the body;" and when the late Dr. Gray of Halifax introduced him to Governor Wentworth, and the governor asked who he was, the doctor replied, "that he was a much better man than either of them."

He died in May 1828, leaving a wife and two daughters, who, after residing for a season after his death in Halifax, returned to Shelburne.

The Rev. James Robson was a native of Kelso, Scotland; and, after passing the usual curriculum at Edinburgh University, studied divinity under Dr. Lawson at Selkirk. He was licensed at Coldstream on the 16th of March 1802, and ordained at Lochwinnoch on the 20th of April 1803. Here he continued to labour till the 28th of March 1809, on which day he demitted his charge of the congregation, which at the time of his call was divided in its choice, and, through misunderstandings among the people, *became weakened in its resources.* In these circumstances Mr. Robson felt it his duty to look out for

another sphere of usefulness; which he was in all probability the more inclined to do, as, according to our information, he had seriously entertained the idea, before being settled at Lochwinnoch, of accompanying Dr. Mason to America.

The Synod that met in Portsburgh, Edinburgh, May 1811, having had its attention drawn to a petition from some people in Halifax, requesting a minister to be sent to them, appointed a committee to converse with Mr. Robson on the subject; and, at the next sederunt, they reported that he was willing to go. He sailed from Greenock on Sabbath, September 8th, of the same year (1811), landed at Halifax on Monday the 21st October, and on Wednesday, the 13th May 1812, was admitted pastor of the Halifax congregation.* Mr. Waddell preached on this occasion from Matt. xxiv. 45: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" after which Mr. Dripps read the narrative of procedure, put the questions of the formula, and then, by solemn prayer, admitted him to the charge of the congregation. The congregation soon became highly respectable, both as to numbers and character. Mr. Robson commanded the respect of all, and, being a man of cultivated taste, and exceedingly attentive to his pulpit exhibitions, he was not surpassed as a preacher by any of the ministers in the place. A specimen of his style of composition and mode of handling the truth of God, will, we are convinced, be acceptable to all, both in the old country and Nova Scotia, who knew him, and not uninteresting to

* These dates are given exactly as they were found in one of Mr. Robson's note-books.

others. The following is an extract from a manuscript sermon on Prov. xiv. 32 : " The righteous hath hope in his death." After describing the character of the righteous, he proceeds in the following terms : —"There is no avoiding death. It is appointed unto all men once to die; and the righteous as well as the wicked must submit to the appointment of Heaven. Gladly, indeed, would the righteous be exempted from the necessity of dying. They could wish, with the apostle, not to be unclothed, but clothed upon; not to be disembodied, but to have soul and body at once glorified together: that mortality might be swallowed up of life. But their wish cannot be gratified. Two individuals alone, of all the posterity of Adam, have been in this manner removed from this lower world—Enoch, who, in the days before the flood, was translated that he should not see death; and Elijah, who, in the days of the kings of Israel, was carried up in a chariot and by horses of fire into heaven: and a repetition of such extraordinary divine interpositions is not to be expected. All the rest of the righteous have been obliged to put off their earthly tabernacles, and to leave them to moulder in the dust; and all the righteous who now live, or who shall hereafter live upon the earth, must do so too, even till the time when Christ shall descend from heaven with a shout, with the voice of the archangel and the trump of God. Then, indeed, the righteous who are alive and remain shall be exempted from the stroke of death. They shall not die; but they shall undergo a wondrous change. In a moment, in the twinkling of an eye, at the last trump, the dead *shall be raised incorruptible, and the living shall be changed.*

“But death, when it comes to the righteous, is unspeakable gain. It delivers them from every evil which they feel, or which they fear; from afflictions of every kind and of every degree by which their lives have been so greatly embittered; from the workings of corruption which have caused them so much trouble and disquietude, which have drawn from their hearts so many groans, and from their eyes so many tears; from the temptations of Satan, by which they have been so often beset and so often ensnared, so that they have been ready to give up all for lost; and introduces them into the world of consummate glory, and purity, and bliss.

“The capacities and desires of the human soul are absolutely boundless. Nothing less than an infinite good can ever be to man a satisfying portion. But such an infinite good is God himself; and to the enjoyment of this infinite good does death introduce the righteous. Death introduces them crowned with immortal beauty, not having spot or wrinkle, or any such thing, into the immediate presence of the eternal and universal King, to mingle with the innumerable company of blessed spirits who minister before his throne, to behold his glory, to be satisfied with his likeness, and to drink without interruption and without restraint of the river of his pleasures.

“Now the righteous enjoy at the hour of death some measure of comfortable hope that they are going to make a blessed change. ‘The righteous hath hope in his death.’

“We do not say that the righteous, at the hour of death, are never harassed with doubts and fears as to the safety of their state. If we should say, we will *speak thus*, behold we should offend against the gene-

ration of God's children. But, though the righteous may be at the hour of death thus harassed, and that to a very great degree, they are not, therefore, in the meantime, utterly destitute of comfortable hope. They are not given up to absolute despair. They are still enabled to lift up their eyes, and, though with a trembling and a faltering tongue, to send up their cry to God their Saviour. They are still enabled, though not with that confidence which would become them, to hope in his mercy, to hope that at even time it shall be light. And, oh, how many of the righteous, who have been, through fear of death, all their lifetime subject to bondage, have yet, at the approach of death, had, to their own wonder, and to the wonder of others, all their doubts and fears dispelled, and been filled with all peace and joy in believing; have had, as it were, the interposing veil drawn aside, and been enabled to look with rapture into the invisible world; have had, as it were, as was in reality the case with Stephen in the midst of his persecutors, the heavens opened, revealing the glory of God, and Jesus standing at the right hand of God, making intercession for them, and ready to welcome them to the mansions of the blessed! And what a wondrous effect have views of the invisible world, and at such a time, upon the souls of the righteous! How suddenly is the grim and horrible visage of death transformed into a countenance beaming tenderness and love! With what cheerfulness do they observe the approach of the king of terrors, and do they feel his grasp, and do they commit themselves to his custody; and leave behind *them all that they have been accustomed to hold most dear—all their goods and possessions, all their friends*

and relations, all the excellent of the earth, and all the means of grace, the word and ordinances of God, the well of salvation, and the gates of Zion! They desire to depart and to be with Christ, as far better than the utmost abundance of both temporal and spiritual prosperity upon earth; and their bodies, those dear parts of themselves, they willingly resign to worms and corruption, resting in hope of a blessed resurrection, knowing that that which is sown in corruption shall be raised in incorruption, and that that which is sown in dishonour shall be raised in glory, and that that which is sown in weakness shall be raised in power, and that that which is sown a natural body shall be raised a spiritual body."

Mr. Robson had his trials in Halifax. The congregation, peaceful at first, became distracted by some troublesome persons, and to such a height was the agitation carried, that he demitted his charge about the 23d of July 1820; and, in May 1824, he removed with his family to Pictou. Soon after the demission of his charge, he made a tour through some of the northern States of America, where he had two congregations in his offer; but he declined them, chiefly because the climate appeared not to agree with his constitution. He could easily have obtained another appointment in Nova Scotia, but the greater part of country stations involved exertions somewhat foreign to his habits, and he reckoned it no violation of duty not to enter on any such sphere of labour. He preached, however, frequently in the congregations around, especially on sacramental occasions, or where the minister happened to be sick or from home. His ministrations

were uniformly acceptable. Mr. Robson was a regular and temperate liver, and although not of a very robust constitution, generally enjoyed good health. At last, however, his physical frame indicated symptoms of decay. The distemper, a complaint in the bowels, increased, being often accompanied with acute pain; and eventually, nature becoming exhausted, he expired on the 8th of December 1838, in the sixty-third year of his age.

“In his last illness,” writes the Rev. Mr. M’Kinlay, “I regularly visited him. He requested me, as a favour, that I would address him precisely in the same manner as I was accustomed to address those who were in a dying situation. This I endeavoured to do; but I must say, the tenor of his remarks, and his truly Christian conduct, were much more calculated to afford precious instruction to me than any thing I could say was fitted to be of service to him. He was truly an excellent man. The qualities he possessed were marked and defined. No person, acquainted with him ever so slightly, could mistake what he was. He was sincere, upright, and, when it became necessary to express his sentiments, open and unreserved. Exceedingly punctual and exact in all he had to do, he proved a very efficient clerk of Synod—which he continued to be till his death. He was judicious, and possessed of accurate and extensive information. If there was any point on which he conceived himself ignorant, he made not the slightest pretensions of knowing it. As a preacher, he was clear, neat, attractive, and instructive. Mr. Robson, it may be added, was of middle stature, and of genteel appearance and manners.” His ashes rest in the burying-ground in the vicinity of the town of Pictou, and close

by the spot where those of his friend Dr. M'Culloch were afterwards deposited.

In our next chapter we shall commence the history of the Presbytery of Pictou, which was formed nine years after that of Truro, and, until the year 1817, consisted of ministers belonging to the General Associate Synod.

CHAPTER VI.

First supply of Sermon to Pictou—Account of Dr. M'Gregor's labours, written by himself—His appointment to Nova Scotia—His Voyage—Landing—Journey from Halifax, by Truro, to Pictou, &c., &c.

THE village of Truro is on the way from Halifax to the town of Pictou, being sixty miles distant from the former, and forty from the latter; but at the time the mission commenced the town had no existence. The county, formerly the district, of Pictou, is about forty miles in length and twenty in breadth. On the north side, along the shore, the land, generally speaking, is level, and much of it fertile; other portions or it are swampy. Towards the interior the country becomes more elevated, ranges of hills extend in different directions, and occasionally present scenery of a bold and romantic description. The present population is not less than 25,000 souls, and rapidly on the increase. From the fertility of the soil, the abundance of its minerals, such as coal, ironstone, lime, &c., and its vicinity to the fisheries, it has become one of the most important sections of the province.

The first settlers in Pictou began to receive occasional supplies of sermon from the Rev. Messrs. Cock and Smith, about the year 1780, and this led to

the desire to have a minister of their own, which ere long was gratified. In 1786 the Rev. James (afterwards Dr.) M'Gregor,* arrived among them, and as a history of the Doctor's labours, especially of his earlier labours, must comprise a very full account of the whole state of things in the county, both physical and moral, from the period of his settlement, we are happy that it is in our power to furnish such a history, and one written by Dr. M'Gregor himself. It is a most interesting and valuable document, although penned when the writer was far advanced in life, and part of it after he had begun to suffer from paralysis. It is nevertheless the richest contribution we have received, or can expect to receive, to the early history of the Nova Scotia mission. Dr. M'Gregor, it may be premised, was descended from humble but pious parents. His father, James M'Gregor, was, while resident in the Lowlands, in the neighbourhood of Alloa, brought to the knowledge of the truth by means of Ebenezer Erskine, and was admitted by that eminent man to the membership of the Church about the year 1740. On returning to Loch Earne, he attended, along with his wife, the ministry of the Rev. Mr. Mackenzie of Kinkell, and travelled about eighteen English miles almost every Sabbath in summer to hear the gospel. The two were commonly at the place of worship by nine o'clock of the morning, when James, having wrapped himself up in his Highland plaid and slept two hours, that he might be refreshed for the service before him, arose to hear the Word of God, which he always did with great eagerness, and seldom without tears! His name among some ministers of his acquaintance, was *Nathanael*, an Israelite indeed. His desire after

* He received his degree from the University of Glasgow.

the spread of the gospel was constant and unquenchable. Many a dark night did he travel round the country with practical books, in order to read them to the careless and ignorant, and left them with them that they might peruse them at some future time. When his son was appointed by the Synod to Nova Scotia he cheerfully acquiesced, and rejoiced that he had a son honoured to carry the gospel to the dark places of the earth.*

The name of Dr. M'Gregor's mother was Janet Dochart, or M'Gregor, and she is reported to have been a very pious woman. When much affected at the prospect of her son's departure, he said to her, "Do not wish to hinder me, or I may be a break-heart to you."

The young missionary preached for the Rev. Mr. Barlas of Crieff on the last Sabbath he was in the country, on the words of Hagar: "Thou, God, seest me." The venerable Mrs. Gilfillan of Comrie says: "It was a beautiful and serious discourse. He left Crieff," she adds, "next day. Our family were in tears, even the servants. He was very much about our house, and was very familiar and amiable in his manners. Going out as a missionary, especially to that untried place, was thought a great undertaking; but he cheerfully left all for Christ, and to carry the glad tidings of salvation to that destitute people."

"In the fall of 1784," writes Dr. M'Gregor, "the settlers of Pictou sent a petition to Scotland for a minister, who could preach Gaelic and English; and committed it to the charge of Bailie John Buchanan and Mr. John Pagan, two respectable inhabitants of Greenock, directing them to apply to any Presbyterian court from whom they *could obtain* the most suitable answer to their petition.

* See *Christian Magazine*, vol. i., p. 107.

These gentlemen, after consulting with one another, their friends, and ministers of different denominations, laid the petition before the General Associate Synod (Antiburgher) in May 1786, craving that I (being the only preacher under the inspection of the Synod) might be appointed to Pictou. After some deliberation and conversation, the Synod unanimously granted the petition, appointed me to Pictou, and ordered the Presbytery of Glasgow without delay to take me upon trials for ordination, and, being ordained, that I should take the first opportunity of sailing for Nova Scotia.

“ I was thunderstruck by this decision of Synod. I by no means expected it, though I was not without fears of it. It put me into such a confusion, that I did not know what to say or think. I had considered it a case clear, not to myself only, but to the majority of the Synod, that I was called to preach to the Highlanders of Scotland, and of course that I could not be sent abroad. I had never met with an event to deprive me wholly of a night's sleep till then. That night I slept none, but tossed upon my bed till it was time to rise next morning. Through the day several friends helped much to reconcile me to the Synod's appointment. Upon reflection, I observed that there was at present no opening of great consequence for my preaching the gospel to the Highlanders at home, that souls were equally precious wherever they were, and that I might be as successful abroad as at home. I resolved to go; but still overwhelming difficulties were before me. The mission was vastly important, and I was alone and weakness itself. I had to go among strangers, probably prejudiced against the religious denomination to which I belonged. Though the Synod told me, and I felt

its comfort too, that I was not sent to make Seceders, but Christians; yet, as there was no minister before me, except two or three Burgher ministers, nor any likely to come after me with whom I could hold communion, I felt as an exile from the Church. Besides, Nova Scotia was accounted so barren, cold, and dreary, that there was no living in it with comfort. Isa. xli. 14, was my support: 'Fear not, thou worm, Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer the Holy One of Israel.'

"After spending a few days among my relations and acquaintances in the parish of Comrie, I bade them a final adieu, and repaired to Glasgow, to give in my trials for ordination. The presbytery passed them easily. I was ordained next day, viz., the 31st of May, as a vessel was expected to sail for Halifax in two or three days, and no other opportunity of a passage was expected that year. The Rev. James Robertson of Kilmarnock preached the ordination sermon from Isa. lx. 9: 'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.' It was an excellent exhilarating sermon on the future success of the gospel in converting the Gentiles from their ignorance, idolatry, and general depravity, to the knowledge, love, and holiness of God in Christ; but its principal effect upon me was a depression of spirits, from unbelieving fears of my weakness, as if God could do nothing by my means. Next day I came to Greenock along with the Rev. John Buist, to whose activity alone the success of this business

was owing. He did all that he could to assist and comfort me, and not then only, but his friendship continued all the days of his life, and was one of my principal consolations, till Divine Providence removed him, and raised up others. On the 3d of June, I went on board the brig *Lily*, Captain Smith, bound to Halifax. There were along with me, in the cabin, three captains, two lieutenants of the army, and two gentlemen emigrants. I had no reason to complain of their civility all along, but I had abundant cause to bewail their impiety. Songs, cards, drunkenness, and often horribly profane swearing, were their common afternoon employment. At times, reasoning and advice would have some effect on them, at other times none.

“Next morning was the Sabbath, and the king’s birth-day. On board the *Lily* there was no appearance of a Sabbath, except with two or three steerage passengers, and one of the hands, whom I observed now and then retiring to read his Bible. The sailors had very many things to do and arrange in order to prepare for encountering the swelling waves of the sea, which were evidently works of necessity, if it was a work of necessity for us to have sailed before Monday, a question which I suppose had not been discussed. ‘*No Sabbath at sea,*’ was the common reply of the sailors to such of the passengers as accused them of profaning it.

“Nothing worth mentioning happened during the voyage, unless that the Sabbath-days were so stormy that on two of them only I could stand upon deck to perform public worship. I landed at Halifax, July 11, and stayed two or three days there getting my baggage ashore, and looking out for a vessel to

carry it round to Pictou. The immorality of Halifax shocked me not a little, and I hastened out of it, hoping better things of the country.*

"On Thursday, 13th, a farmer from Truro, one of Mr. Cock's hearers, offered, if I would start next day, to accompany me through the woods to Truro, which would be sixty miles of the hundred to Pictou. I hired a horse, and we set off on Friday afternoon on a good road, but a miserably rocky soil. About eleven miles from Halifax the road grew worse, but the woods became gradually better, till their beauty, strength, and loftiness far surpassed any thing of the kind I had ever seen in the Highlands. I imagined myself riding through the policies of a Scottish duke; but the policies of no Scottish duke can compare in grandeur with the forests of Nova Scotia. After riding two or three miles through this beautiful scene, I began to look for a house, but no house, great or small, appeared; till after we had ridden eight miles more, there appeared a small clearing in rocky land, where, after supping upon good bread, fish, and bohea tea, we lodged for the night. Thenceforth we had no road. A narrow avenue had been cut down indeed, and some of the trunks, cut across, and rolled a little out of the way, but many of them lay as they fell, and none of the stumps or roots were removed.†

* This character Halifax retained for many years. A principal cause of this was, doubtless, the extent to which it was used as a naval and military station. Of late years, however, considerable improvement has been apparent in its religious character.

† The main post roads of Nova Scotia are now generally in good condition. The route from Halifax to Pictou (the state of *travelling* which the Doctor here describes when he landed) is *now traversed* by excellent coaches in fourteen hours. In former times the mail courier travelled between them, either on foot or

"In proportion as the land became less rocky, and in every place where it was wet the horses had to wade nearly to the knees, and often far above them, in mud or water, and the one horse behaved to put his foot in the very spots where the other before him put his. Next morning we rode eight miles before we breakfasted, which we did on fish, bread, and tea: then with great exertion and fatigue (to me) eighteen miles to dinner, which again was composed of bread, fish, and tea. I was very thankful for our safety, as the greatest part of the road was both difficult and dangerous, on account of the many swamps full of roots and logs, which we had to pass. I was attentive to direct the horse as dexterously as possible, and keep a good bridle hand, and often ascribed the safety of both to my cautious management. But at last we came to a place so apparently dangerous, that it seemed quite impossible to escape without broken bones. There was no way to get to a side, or to go back, and the horse was in such haste to get on, that he did not allow time to think. I threw the bridle upon his neck in perfect despair. How amazed was I to find myself completely delivered from the great danger in a few seconds by the sagacity of a mere beast! This incident was of great use to me afterwards, by inspiring me with perfect confidence in the horses reared in the forest here. Toward evening we came to the river Stewiacke, where there was a considerable clearing on the side of the river, and the soil very fertile. It is called *intervals* in Nova Scotia, and *haugh* or *dale* in Scotland.

"The river was small, though still and deep; and on a pony, carrying the mail either in his pocket or on his back, with a gun over his shoulder, for the purpose of shooting game. In the march of improvement a waggon was employed a few years after; a coach and four is now used, and a railroad is projected.

seeing neither boat nor bridge, I thought only of swimming across it, but my companion showed me a trough on the edge of the river on the other side, told me that it was one of the canoes of Nova Scotia, and that it would carry us over in safety. Perceiving a man mowing hay at some distance, on the same side of the river with the canoe, my fellow-traveller called aloud to him. He understood that we wanted a passage, at once threw aside his scythe, and on reaching the river turned the canoe upon its side, to empty it of some water which it had leaked, launched it, and quickly paddled it over to us. He directed us to take the saddles off our horses, and helped us to drive them into the river, to swim across. Putting my saddle in the bottom of the canoe, he desired me to sit down upon it; I did so, and he ferried me across quickly and safely, and afterwards my companion in the same manner. These operations being new to me, I observed them with no small degree of curiosity. The man was dressed in a home-made check or woollen shirt, and striped trousers, without hat, handkerchief, or stocking. I admired his dress, as the best I had seen for labourers in hot weather, which was now the case in a high degree. He accompanied us to his house, put our horses to pasture, and lodged us hospitably. Here again we supped on bread, fish, and tea, so that I began to conclude that there were no other eatables in Nova Scotia. Upon inquiry, I was told that the country people could not afford meat, as it kept fresh for only a very short time in such hot weather; but that fish could be had at any time, as almost every house stood beside a stream, and the fish were plentiful in proportion to the scarcity of the inhabitants. We had passed three

houses only during the whole day, and each was by a stream. I was also told that they caught fish in winter, when the ice was a foot thick, as well as in summer, merely by cutting a hole through the ice, and letting down a baited hook. The fish seeing the light by the hole, come to it immediately, and bite readily. It was said, moreover, to be common for country people to keep beef, moose meat, and caribou meat (I suppose the same as the elk and rein-deer) fresh, in the snow, for three months.

“The house in which we lodged consisted of a kitchen and two or three bed-closets, with a garret for lumber, and a sleeping-place for some of the children. We all sat in the kitchen, and here I had an opportunity of seeing how the country women prepared their bread. After kneading the dough, the landlady formed it into a beautiful large cake of an oval form, nearly an inch thick, swept a hot part of the hearth clean, and there laid it flat. She then spread over it a thin layer of fine cold ashes, and over that a thick layer of hot ashes, mixed with burning coals. By the time the tea-kettle boiled, the bread was baked. The landlady with a fire-shovel removed the ashes, and took it off the hearth; and then, after a little agitation to shake off the ashes, she wiped it with a cloth, much cleaner than I could have expected when it was laid down. It made very good and agreeable bread. It seems this was the way of baking bread in the days of Abraham. (Gen. xviii. 6.) It is a speedy way; and, though not clean, still not so foul as a stranger would imagine. Some cover the cake with paper when it is laid upon the hearth, which keeps it perfectly clean, but this is not a common mode. Our host, I suppose, kept up family worship, for the Bible was at

hand, and laid on the table after supper, which I had seen done before.

“My companion roused me pretty early next morning, which was Sabbath, intending to be at Truro to attend public worship. I did not relish the idea of travelling on the Lord’s-day, but could not persuade him to stay; and, having found him extremely useful, I thought it a work of necessity to accompany him. When we went to the pasture to saddle our horses, his was not to be found. We sought for it a long time, but in vain. I then proposed to stay where we were till next day. Truro was but fourteen miles off, and we might still be in time for sermon, had the road been tolerable; but it was no better than what we had travelled already. He replied that we could be at Truro in time for the afternoon service; that doubtless his horse was moving slowly homeward, eating as he went, and that probably we would overtake him after travelling a mile or two. So saying, he took his saddle and bridle on his own back, and invited me to come along with him. I obeyed, as I could not think either of travelling alone, or waiting till chance would bring forward another traveller, which might not be for a number of days. We overtook the horse, as he expected, and reached Truro by the time the afternoon’s service was to begin; but I was so fatigued as to be fit for nothing but rest.

“On Monday, I went to pay my respects to the Rev. Daniel Cock, the minister of Truro; a man of warm piety, kind manners, and primitive simplicity. He received me with great kindness; but when we came *to speak of uniting, as members of the same presbytery, he was disappointed, and a little chagrined at*

my refusal. He was the more disappointed, as he was the writer of the petition which the Pictou people sent home, and never had doubted but that the person it would bring out would sit in presbytery with him; besides, he had given most supply of sermon and other ordinances to the Pictou people previous to my arrival. He accompanied me next day to Londonderry, fifteen miles down the Bay of Fundy, to visit the Rev. David Smith, then minister of that place. He was a man of more learning and penetration, but less amiable, than Mr. Cock. His untoward disposition had alienated a great part of the congregation from him. He proposed several judicious considerations to induce me to join the presbytery; but at that time they had no influence upon me. I believe that every honest Scottish emigrant that goes abroad, carries with him a conscientious attachment to the peculiarities of his profession, which nothing but time and a particular acquaintance with the country he goes to will enable him to lay aside. It may be so with more than Scotchmen: it was so with me. They both informed me that their presbytery was to meet that day two weeks, and proposed to me to come to the presbytery, to preach to it, and to converse with the members about the point in question. To all these things I agreed. Mr. Cock and I lodged with Mr. Smith that night, and next day we returned to Truro.

“I understood that two gentlemen of Truro intended to go to Pictou on Friday; therefore I waited willingly for their company. Till this time there had been no road from Truro to Pictou but a blaze; that is, a chip taken off every tree, in the direction which the road *should have*, to help the traveller to keep straight on;

but a number of Pictou Highlanders were now cutting down the trees where the road was intended to be; for the Government had voted money to open it. My companions had taken with them a small flask full of rum and a ham of lamb, to refresh us by the way, as it was too far to travel fasting, and there was no public-house. Just as we thought it time to take our snack, we came to a place where there was a patch of good grass, and a boiling pot hung on sticks, laid on two forked sticks stuck in the ground. Here we took our snack. The ham rather more than sufficing us, we agreed to put the bones and the remaining meat into the pot, that the roadmen might get the good of them. We then took each a mouthful out of the flask, and mounted our horses. By-and-by we met two men on foot going toward Truro, and coming to the roadmen, I told them in Gaelic that I was the minister expected to Pictou. They all came and shook hands with me, and welcomed me cordially.

"It was well for my companions and me that the two men went along, otherwise we stood fair for a good threshing. The Highlanders went by-and-by to their dinner, and finding the meat and bones in the pot, were exasperated to the highest degree against those who did it, and vowed revenge, imagining that it was done purely to insult them. As it could not, in their opinion, be done by any of the decent gentlemen who went to Pictou, it must have been done by the two footmen who went to Truro. They were so persuaded of this, that the two most fiery of them set off after them to give them a drubbing; but having pursued them three or four miles without overtaking *them*, they returned—not forgetting, however, to *publish that*, if ever they came to Pictou, they might

expect broken bones. I took occasion, when they returned home, after finishing their job on the road, to inform them who put the meat and bones into the pot, and from what motive it was done. They were satisfied; but I saw it needful to caution them against such rashness hereafter.*

"Before night, we arrived at George M'Connell's, the nearest house to Truro. This road was better than the road between Pictou and Halifax; for as few horses had ever passed on it, the surface was not broken nor cut into holes, like the other. I had a hearty welcome from George; but as there was only one apartment in his house, he took me over, for lodging, to his next neighbour's, William Smith, in whose house there was a sort of two. I had now arrived within the bounds of my congregation, and had a sample of it; but the sample was better than the stock. William Smith was an active, public-spirited man; but he did not live long, and his death was to me the death of half the congregation. Having asked Smith where it would be most proper to have sermon on Sabbath, he answered at Squire Patterson's, which was ten miles off, one-half of which must be travelled by land and the other by water. I requested him to give notice of it as widely as possible. He said he would; and did it so effectually,

* This incident, trivial as it may appear, illustrates one feature of the character of the inhabitants of Nova Scotia, and probably of all new countries, compared with those of older ones. In this country, a person would consider himself as doing a favour to a body of labourers, or any poor people, by giving them the remains of his feast; but where the necessities of life are so abundant as in Nova Scotia, there is no class of the community to whom the offering of such would not be apt to be considered *somewhat in the light of an insult*, in the same way as it was by *these Highlanders*.

that they came to the sermon from every corner in Pictou, except the upper settlement of the East River.

“Next morning, I moved down the West River toward the harbour and Squire Patterson’s. William Smith accompanied me past two or three of the houses, at which we called, and delivered me to Hugh Fraser, afterward an elder, who engaged to see me safe at Squire Patterson’s. We called at the remaining houses down the West River, then travelled three miles without a house, when the harbour appeared—a beautiful sheet of water, very much like one of the Highland lakes in Scotland, about nine miles long and one broad. It is an excellent harbour, but its entrance is rather narrow. Three rivers run into it. The West River falls into the west end or head of it; and the Middle and East River into the south side of it. The rivers are small, none of them having a run of thirty miles; but the East River is as large as the other two, and is often called by the Highlanders the Great River. The greatest detriment it sustains is by its freezing for three or four months in winter, so that no vessel can come in or go out. When I looked round the shores of the harbour, I was greatly disappointed and cast down, for there was scarcely any thing to be seen but woods growing down to the water’s edge. Here and there a mean timber hut was visible in a small clearing, which appeared no bigger than a garden compared to the woods. Nowhere could I see two houses without some wood between them. I asked Hugh Fraser where is the town? He replied, ‘There is no town but what you see.’ The *petition sent home* had the word *township* in it, whence I had foolishly inferred that there was a town

in Pictou. The reader may have some conception of my disappointments, when he is informed that I had inferred also the existence of many comforts in the town, and among them a barber, for I had never been partial to the operation of shaving. My disappointments were immensely discouraging to me; for I looked on myself as an exile from the Church and society. I saw that Nova Scotia, and especially Pictou, was very far behind the idea which I had formed of them. I renounced at once all idea of ever seeing a town in Pictou. Nothing but necessity kept me there; for I durst not think of encountering the dangerous road to Halifax again, and there was no vessel in Pictou to take me away, and even had there been one, I had not money to pay my passage home.

“Hugh Fraser, having borrowed a canoe, paddled me along, with a good deal of labour, to Squire Patterson’s,* but it was much nearer than going by land. I was received by the squire and his lady with every mark of the most sincere kindness. They were of the very first settlers of Pictou, and had all along maintained a Christian character; and now rejoiced in the prospect of enjoying public ordinances, of which they had been long deprived. The afternoon I spent partly in preparation for the morrow, and partly in getting accounts of the state and people of Pictou. The first settlers of Pictou were about a dozen families from Maryland, in the year 1765. In 1773, came the ship *Hector*, loaded with Highlanders from Lochbroom, sent out by the Philadelphia Com-

* The residence of this gentleman, where Dr. M’Gregor preached his first sermon in Pictou, was at that time, we believe, about two miles above the place where the town of Pictou now stands, which was then, to a considerable extent, covered with the primeval forest.

pany, to settle a large grant of theirs in Pictou. But many of them left Pictou for Truro, Onslow, and Londonderry, townships in Colchester; for the families who had been in Pictou before could not afford winter provision for a third part of them; but they almost all returned after some years. Many of these settlers suffered incredible hardships in bringing provisions from Colchester, without roads, horses, or money, but earning them by hard labour. One or two years afterwards there arrived about fifteen families, emigrants from Dumfriesshire to St. John, now Prince Edward Island, who had been almost starved to death there, and gladly exchanged total want for the scanty allowance of Pictou. In the fall of 1783, and spring of 1784 came about twenty families of soldiers, mostly Highlanders, who had been disbanded after the peace with the United States in 1783, and some of their officers having half-pay. The same summer brought eight families of Highlanders by the way of Halifax. There were a few of the families Roman Catholics, Episcopalians, &c.; but they were mostly Scotchmen and Presbyterians. They were settled round the shores of the harbour, and on the sides of the rivers, except two families on the East River, and one on the West, who chose to go two miles for the sake of better land. Such was the account I had from Squire Patterson * of the first settlement of

* This gentleman has not unfrequently been styled the father of Pictou. As mentioned by Dr. M'Gregor, he was of the very first settlers who went thither from the United States, in the year 1765; although it is understood that he had previously emigrated from Scotland. He was for some time, we believe, the only magistrate in Pictou, and the most influential man in it. *Mr. John Patterson*, mentioned afterward as among the first elders ordained by Dr. M'Gregor, was also a prominent individual at that time. He was a native of Paisley, and emigrated to

Pictou. His own house was rather the best in Pictou, and the only framed one. There were only seven or eight log-houses in the whole settlement that had two fire-places.

“The squire gave orders to lay slabs and planks in his barn for seats to the congregation; and before eleven o'clock next morning I saw the people gathering to hear the gospel from the lips of a stranger, and a stranger who felt few of its consolations in his own soul, and had but little hope of communicating them to his hearers. None came by land, except certain families who lived a few miles to the right and left of Squire Patterson's. Those who came from the south side of the harbour, and from the rivers, had to come in boats or canoes; and I doubt not but all the craft in Pictou available at the time was in requisition. It was truly a novel sight to me, to see so many boats and canoes carrying people to sermon. There were only five or six boats, but many canoes, containing from one to seven or eight persons. The congregation, however, was not large; for numbers could not

Pictou in the ship *Hector*, the first emigrant vessel from Scotland to Pictou. He has been styled the father of the town of Pictou. He had obtained a grant of his farm lot where the town now stands. By building houses suitable for tradesmen, and by selling building lots at a low rate, he fixed the town in its present position, although it had been previously laid out in two other quarters. Although he had belonged to the Church of Scotland in the old country, yet he continued a firm and stedfast supporter of the Secession, until his death, which took place in the year 1808. These two individuals were usually known—the one as the squire, and the other as the deacon. They both adorned a Christian profession; and though one, if not both, previously belonged to the Church of Scotland, they continued stedfastly attached to the Secession Church there, until the time of their respective deaths, which took place near the beginning of the present century.

get ready their craft, the notice was so short. I observed that the conduct of some of them, coming from the shore to the barn, was as if they had never heard of a Sabbath. I heard loud talking and laughing, and singing and whistling, even before they reached the shore. They behaved, however, with decency so long as I continued to speak, and some of them were evidently much affected. I endeavoured to explain to them in the forenoon, in English, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;' and in the afternoon, in Gaelic, 'The Son of Man is come to seek and to save that which was lost.' I had been afraid of the want of proper precentors, especially for the Gaelic, as I knew in Scotland that readers were scarce in the North Highlands; but I was happily disappointed, for William Smith did very well in English, and Thomas Fraser in Gaelic. The first words which I heard after pronouncing the blessing, were from a gentleman of the army calling to his companions, 'Come, come, let us go to the grog-shop;' but instead of going with him, they came toward me, to bid me welcome to the settlement; and he came himself at last. I could not be displeased with their politeness; still there was no savour of piety in their talk. There were a number of pious persons there, who would gladly have spoken to me; but, as they told me afterwards, they had not courage to show themselves in such company; by which means I had a worse opinion of the place than it deserved. The gentlemen stayed some time; and while they did, we had little else among us but profanation of the *Sabbath*. Perhaps I was too timid myself; for all that I did to repress this profanation was some faint

attempts to turn the talk into a more profitable channel. It soon turned back. When they were gone, Squire Patterson's family offered no hindrance to religious conversation.*

"By Squire Patterson's direction I gave out sermon next Sabbath on the East River, at the head of the tide, and the second Sabbath on the harbour, a few miles up from Squire Patterson's; and the sermon continued alternately at these places for about two months, when the people agreed to have two meeting-houses—one on the west side of the East River, half a mile below the head of the tide, to accommodate boats; and the other on the east side of the West River, two miles below the head of the tide—alternate preaching to be at these places till winter, when a winter regulation should be made. These two places were ten or eleven miles apart, and there was no road to either.

"Towards the beginning of the week I went up the East River, to get acquainted with the people, and be near the place of preaching next Sabbath. Except two families, the whole population of the East River was from the Highlands. But few of them, or of those in other parts of Pictou, could read a word. Several people applied to me for baptism next Sabbath. I was in great difficulty with some of them, and not then only, but often afterwards; and

* Dr. M'Gregor possessed the remarkable talent of directing conversation into profitable channels, and in whatever company he might appear, seldom failed to render his social intercourse the means of spiritual profit. The benefits of his labours in this way were inestimable. To this source many owe their first serious impressions of divine things; and in reference to the conversation held on the present occasion, there is, in the original manuscript, inserted evidently at a later period, the words "*Mrs. M'Millan converted.*"

doubtless often erred, not knowing what to do with them, especially for their ignorance. To those whom I thought quite unfit, I advised delay for some time till they got more knowledge, and to come again and converse on the subject; telling them that it was far safer for them to wait till they were fit for it, than to receive it without the blessing of God. One of these thought fit to stand up in the congregation next Sabbath, and say, in a loud and angry voice, that I was good for nothing, and did not deserve the name of a minister, and that he would never pay me a shilling, as I refused to baptize his child. Some of those near him endeavoured to still him, but in vain, till he got out his blast. I was sorry to hear him, but said nothing. Some of the neighbours, in the course of the week, made him believe that he was liable to a heavy fine, and frightened him greatly; so that, lest I should take the law to him, he came and acknowledged his great pride and folly, and begged me to pardon him. I told him I had no thought of taking the law, and advised him to consider how he could escape the anger of God for such behaviour; that God's grace never produced such conduct as his, and that he needed to ask God's pardon for offending him, and troubling his people, and exposing himself.*

* This and some of the other incidents related by the Doctor, are not of much importance in themselves, but they show the state of society at that period, and the difficulties which he had to encounter. They are also important as indicating the origin of feelings which exist at the present time in these quarters. For example, the lawlessness which this and several other incidents evince, has now been transformed into an independence of spirit, *which is exercised at the sacrifice of the rights of no person. In the formation of new settlements in new countries, where individuals go into the bush, they too often sink into a state of semi-*

“Ever since I accepted the Synod’s appointment, I had been concerned lest I should find no elders in Pictou, and thus not have a regular session. It was, therefore, a great happiness to me, that I now heard of three on the East River, who had been ordained in Scotland, viz., Thomas Fraser, and Simon Fraser, who had officiated in the parish of Kirkhill with my late respected and dear friend, the Rev. Alexander Fraser; and Alexander Fraser, alias M’Andrew, from Kilmorack. It was an addition to this happiness, that, in obtaining acquaintance with them, I found them possessed of considerable knowledge, and pleasing appearances of piety. I was now relieved from my fears about a regular session; as nothing else was necessary to the exercise of their office here but the call of the congregation; which I hoped would be obtained in due time, if God prospered my labours.

“Next Sabbath I went by water from the East River to the place mentioned above, to preach. The boat was crowded with people, and notwithstanding all that I could do to restrain them, their tongues walked through the earth; at least the restraint continued but a short time, when some one would forget and break through. But when we drew near to the place of preaching, to which all the boats and canoes were pointing, the scene described before was completely renewed. Their singing and whistling, and

barbarism. It is a solemn reflection to consider what would now have been the religious aspect of Pictou at the present time, had it increased in wealth as it has done, if it had not at this early period of its colonization been leavened with Christianity. *It is all-important that a Christian character be impressed upon new countries in their early stages; for it will be found of nations, as of individuals, that as the twig is bent, the tree’s inclined.*

laughing and bawling, filled my mind with amazement and perplexity. I took occasion to warn them of the sin and danger of such conduct, and exhorted them to consider by whose authority they were required to 'remember the Sabbath-day to keep it holy.' My warning and exhortation were not altogether thrown away; but there was not much reformation, till the gentlemen belonging to the army favoured us with their absence, which they did when sailing ceased to be a pleasure, by the coolness of the weather. As they were the main cause of the evil, when they retired, those who had been excited by them were easily restrained. On the return of summer there was a visible alteration for the better. In the meantime, however, I often thought that my sermons did more harm by occasioning profanation of the Sabbath, than good by communicating instruction. As I had not yet seen the Middle River, I took an opportunity of visiting it this week. It is the smallest of the rivers, and had only eleven families on it—four of them emigrants from Dumfries, the rest Highlanders. Here I became acquainted with Robert Marshall, a man worthy of being had in everlasting remembrance. He and his family suffered every thing but death in Prince Edward Island, by hunger and nakedness; for though they had plenty of clothes of all kinds when they came there, he had to part with every article of them that could possibly be spared for provision. Soon after he came to Pictou, he lost a most amiable consort, and for some time had a great struggle to bring up his family; but he was filled with the joy and peace of believing, and abounded in hope, not only of everlasting happiness, but of hearing the joyful sound of the gospel in Pictou. He was after-

wards an elder, and a great comfort to me; but for many a day he had to go to hear sermon in an old red coat which an old soldier had given him, and a weaver's apron, to hide the holes and rags of his trousers. He had, I believe, the poorest hut in Pictou; but many a happy night did I enjoy in it. Robert Marshall was eminent for honesty and plainness, for charity, liberality of sentiment, and public spirit. He was very useful to the young generation, teaching, and warning, and directing them; and he would reprove the greatest man in the province as readily as the least, for any plain violation of the law, as profane swearing, or travelling on the Sabbath. In time he got over his poverty; but he had his trials as well as his comforts all his days.

"It was not till the next time I visited the Middle River that I became acquainted with Kenneth Fraser, an amiable Christian, whom I never met without a smile on his countenance. At home he had been under the ministry of the Rev. Thomas M'Kay, in Lairg, Sutherlandshire. He remembered so many savoury notes of Mr. M'Kay's sermons, that I could not but have a high opinion of the character of both.

"It was no little discouragement to me that I scarcely saw any books among the people. Those who spoke English had, indeed, a few, which they had brought with them from their former abodes, but scarcely one of them had got any addition to his stock since. Almost all of them had a Bible; and it was to be seen with some of the Highlanders who could not read. There was no school in the place. Squire Patterson had built a small house, and hired a *teacher* for a few months, now and then, for his *own children*. In three or perhaps four other places,

three or four of the nearest neighbours had united and hired a teacher for a few months at different times; and this was a great exertion. What was more discouraging, I could not see a situation in Pictou where a school could be maintained for a year, so thin and scattered was the population. Besides, many of the Highlanders were perfectly indifferent about education, for neither themselves nor any of their ancestors had ever tasted its pleasure or its profit. But afterwards I found that children made quicker progress in the small and temporary schools with which the people were obliged to content themselves, than they did at home in their large and stationary schools; and I found it easier than I had thought to rouse the Highlanders to attend to the education of their children, so far as to read the Bible. I made it a rule to inculcate this duty upon parents when speaking to them about baptism. There are now sixty schools in Pictou district; but in almost all of them the plan continues of hiring a man by the year or half-year.*

“This week I went to Truro, and preached to the presbytery and people there, and had a long conversation about union to no effect. They, being better acquainted with the state of the province, insisted, that as the grounds of difference at home had no existence here, they should not mar our communion; but I being a stranger, thought that the change of place made no material difference, and insisted that they should condemn here what I condemned at home and here. An undue irritation took place, which

* *At present the number is between ninety and a hundred. In some settlements, the plan of hiring a teacher for a part of the year still exists, but it is becoming extinct.*

continued, in some degree, while these two ministers lived. This want of union was no small trial to me, as I was alone, and there were three of them.

“There were so few houses in Pictou with any accommodations, that I could get no convenient place for lodging. On the East River there was one house, within two-and-a-half miles of the place fixed upon for a meeting-house, which had two fire-places ; and here I had to fix, for there was none equal to it within four miles of the other place of public worship. Still it was very inconvenient, for the heads of the family had to sit and sleep in the same room ; but I could not better myself. This circumstance fixed my lot on the East River to this day. After two years I got a house where I had a room to myself.

“During the whole of the harvest and the fall I saw no preparation for building any of the meeting-houses. This discouragement, with the rest, affected me so, that, if I could have left Pictou I would have done it, even late in the fall. I saw little fruit of my labours ; still Providence was, in many respects, favourable. Though public worship had been conducted in the open air, till we were compelled by the cold to go into a fire house, yet we were never disturbed by a shower.

“Toward the end of September the session agreed that there was need of an increase of elders—two for each river, and one for the harbour. This was intimated to the congregation, who soon after chose the following persons:—Donald M’Kay, Peter Grant, Robert Marshall, Kenneth Fraser, John M’Lean, Hugh Fraser, and John Patterson. I name *them because they were my companions, my support and comfort, when Pictou was destitute and poor,*

and I was without the assistance of a co-presbyter. They have all given in their account, as also the three ordained in Scotland, and I trust they have done it with joy, and not with grief. They were not ordained till the next May.

“The upper settlement of the East River* being farther off from the place of public worship than any other part of the congregation, it was agreed to let them have sermon in their own settlement three Sabbaths annually, and I agreed to give them three week-days besides. This arrangement continued till a second minister came to Pictou, when they got more. I saw them the first time early in October, and on Sabbath they came all to hear with great joy and wonder; for they had not indulged the hope of ever seeing a minister in their settlement. They had very poor accommodations. I had to sleep on a little straw on the floor.

“On November the 15th winter set in. We had a few showers of snow before, which melted away; but the snow of that day continued until the middle of April, and some of it till May. I was tired of winter before New Year’s Day, but before March was over, I forgot that it should go away at all. The snow became gradually deeper, till it was between two and three feet deep; when women could travel only where a path was made, and men betook themselves to snow-shoes. We had now to alter the plan of preaching entirely. People could not sit in a house without fire, and they could not travel far. It was therefore agreed that I should preach two Sab-

* This district has since been formed into a separate congregation, over which the Rev. Angus M’Gilvray was ordained in the year 1824.

baths at the East River, two upon the Harbour, two upon the West River, and two upon the Middle River, and then renew the circle, till the warm weather should return. The upper settlement of the East River, being unprovided with snow-shoes, were excluded through the whole winter from all communication with the rest of the people, as effectually as if they had belonged to another world, excepting one visit by two young men, who made a sort of snow-shoes of small tough withes, plaited and interwoven in snow-shoe frames. This circulating plan of preaching was no little inconvenience to me. For six weeks in eight I was from home, almost totally deprived of my books and of all accommodation for study, often changing my lodging, and exposed to frequent and excessive cold. But it had this advantage, that it gave me an easier opportunity of examining the congregation than I could otherwise have had; for I got these duties performed in each portion between the two Sabbaths on which I was there.

I resolved not to confine my visitations to Presbyterians, but to include all, of every denomination, who would make me welcome; for I viewed them as sheep without a shepherd. The purport of my visitations was, to awaken them to a sight of their sinful and dangerous state, to direct them to Christ, to exhort them to be diligent to grow in religious knowledge, and to set up and maintain the worship of God in the family and closet morning and evening. I did not pass a house, and though I was not made cordially welcome by all, my visits were productive of more good than I expected; and I trust they were the means of bringing to Christ several who were not Presbyterians. *In the course of this visitation, I met with a number*

who had maintained family and closet prayers almost regularly. Every one, however, except Robert Marshall alone, acknowledged occasional neglects. Numbers readily expressed their purpose henceforth punctually to comply with the directions they received, and expressed great thankfulness for them; numbers more did the same, but with fear, and only in consequence of being strongly urged. Others positively refused;—some, because they did not esteem it a duty; others, because, though it was a duty, they were not capable of doing it. This course of visitation was of great advantage to many of the settlers. It made them resolve on serving the Lord; and they never drew back. I hope many of them are now glorified. It was also of no little advantage to myself. I began to see that my labours were not altogether in vain. I found more friends to the gospel than I expected. I found some under much concern about their eternal happiness, lamenting their sinful and miserable condition, particularly their ignorance and negligence, and misimprovement of time; anxious to find the narrow way, and very thankful for direction. They informed me of notes of the sermons which affected them, and of the various workings which they occasioned in their minds. I found, also, that they were not inattentive to the Scriptures. Many passages were recited to me, with a view to ascertain whether they had understood them correctly. These things cheered my heart; and even with respect to such as were not at all affected by my instructions, I began to be less discouraged, because time *might* bring a blessing to them also.

But there was a set of profligates, at the head of whom were the gentlemen of the army above men-

tioned, whose enmity to the gospel grew fast, and in a short time became outrageous. Before the end of winter some of them threatened to shoot me, and burn the house in which I lodged. I may here say all that I have to say of them, and be quit of them. Two things exasperated them against me—*first*, Some of them who had their wives in Scotland lived with other women here; and some of them lived with other men's wives, whose husbands were in Scotland. I spoke to them concerning the irregularity of their conduct, and prevailed upon one of them to reform; but the rest were hardened. It was not, however, anything that I said that exasperated them. Before I came, scarcely any person but Robert Marshall condemned them; but now, when people began to receive the gospel, many reprobated their conduct in the plainest language, as utterly inconsistent with the law of God and Christianity. I had to bear the blame of all these reproofs, and the uncasiness which they caused. *Secondly*, The half-pay officers intended and expected to exercise nearly the same authority over the men after they were disbanded which they had done before, and for a time succeeded wonderfully. But time, intercourse with the other settlers, and doubtless also an increase of Christian knowledge, induced the men to withdraw their subjection. Of this also I had to bear the blame. Indeed, they counted me the cause of almost all evil, and thought that the place could not be right till I was banished out of it. Next winter they held a meeting with a view to send me bound to the governor, expecting their influence with him to be such, that *their mere accusations* would procure my banishment. *But one of the gentlemen present, after a good deal*

of consultation, gave them Gamaliel's advice to the council of the Jews, with which they thought proper to comply, and so dispersed. They continued, however, for seven years pests and plagues to the congregation, particularly circulating the most mischievous lies they could devise. But they ran fast to poverty and destruction, so that scarcely one of them remained at the end of that period. Two of them were drowned; one died in the poor-house in Halifax, of a disease not the most honourable; another was found dead in a stable, hung by the belly to one of the horse tackle hooks. It was supposed that he had gone up to sleep on the hay drunk, and that, having fallen down, the hook caught him.

"Another cut his throat; but I trust he was a brand plucked out of the burning. Divine Providence would have it, that his cue, which was large, should lie alongside of his throat, and prevent the desperate cut from being fatal. In a moment he became penitent. He was himself a physician, and his seduced companion being at hand, he speedily gave her his best directions for a cure, and sent for me to come and see him. O the power of conscience! I was before the most hated of men, but now the most desired. I went immediately, and soon found that he had great need of instruction. Though he had great anxiety and perplexity of mind about his future state, he was wofully ignorant of the odiousness of sin in the sight of God, and of the enmity of the carnal mind against him; and equally so of the spiritual beauty and purity of Christ's salvation, and of the gracious manner in which it is conferred. I had to *instruct him* like a child. I set before him as well *as I could* the evil of sin, and the love, grace, and

power of Christ as a Saviour, and prayed several times for the Saviour's compassion to his soul and for God's blessing upon the means of grace he granted him to enjoy. I left him with a mixture of hope and fear; for though he was very thankful for instruction, and for his being spared to hear it, yet he seemed slower in understanding it than I expected one in his situation would be. As he recovered I had frequent opportunities of seeing him, but still thought him slow in his progress. As his former extravagance had brought him to great poverty, one of the elders, in pure compassion, took him to his own house, where he lived about a year, and where he enjoyed the privilege of Christian instruction in a special manner. The elder's opinion of him coincided with mine. He grew but slowly. As there were too few people, and too few diseases in Pictou then to provide a living for a physician, he left it and went home to his friends, who were able to provide for him. I had afterwards a letter (and but one) from him, containing an affectionate remembrance of the kindness of the Pictou people toward him, especially the elder's and mine, and expressing his earnest desire and hope that thenceforward he might be enabled to walk humbly with his God. I had also a letter from a brother of his, a pious minister, I believe, in New England, expressing great gratitude for my kindness and attention to his brother in his extremity, and confident hopes of his growth and perseverance in grace. On the whole, I trust he was a brand plucked out of the burning, and if he was, he will be for ever a remarkable trophy of divine grace. I am sorry that I have no evidence of the *penitence of the unhappy victim of his seduction, who,*

in her turn, by her extravagance, reduced him to that poverty and want which drove him to the desperate act related above. She too left Pictou, but left it for the purlieu of one of the haunts of vice in Halifax, which 'are the way to hell, going down to the chambers of death.'

"A number of the profligates who had belonged to the army remained with us till the beginning of the war in 1793. Then the governor raised a regiment to help on the war. A recruiting party came to Pictou, and our drunken vagabonds, almost to a man, readily embraced the opportunity to re-enlist, that they might again enjoy the miserable life they had before led in the army. In a few months we got clear of them, and I believe not one individual of those who were sober and industrious enlisted.* I looked upon Pictou as purged, and hoped I would never see it polluted again. Little did I expect to see some of those I baptized as polluted as these. By-and-by we met with sources of corruption which we did not foresee.

"The want of mills proved a great impediment in my course of visitation, for it obliged every family to have a hand-mill for its own use. As soon as I sat down the mill was set a-going; and though it was but a hand-mill, it made such a noise as to mar conversation, and most commonly kept either the

* The attempt to form settlements of disbanded soldiers has been several times tried in the early settlement of Nova Scotia, and more recently, we believe, in Canada. But the dissipated habits acquired in the army render them altogether unfit for employments requiring industry and perseverance, and they have generally turned out in the end much as the individuals of whom Dr. M'Gregor here speaks. There are, however, individual exceptions.

male or the female head of the family from all share in it. But for this circumstance I could often have visited two families for one that I did visit. Grinding on the hand-mill was so laborious that it was let alone till necessity impelled to it. This was the occasion of saving much wheat, for many a meal was made without bread, on account of the trouble of grinding. Ten years afterwards proper mills were erected, and the flour which used to be spared and sent to market, was sent to the mill and eaten. The women in general learned to make good bread, and people lived better; but they wanted wheat for the market.*

“The ice was a great convenience during winter in all my travels, especially in my visitations, as it removed all obstructions from water, and enabled me to go straight from one house to another, whatever brook, creek, or other water might intervene. Strangers cannot easily conceive what an advantage this is in a new settlement, placed wholly along the sides of the waters, without roads or bridges. It is extremely troublesome to travel along shore, round every point and bay, and up the side of every brook to the head of the tide and back again, while even the shore is often encumbered with rocks, bogs, and fallen trees.

“By the time I got through the visitation, I was much encouraged, compared with my former deep despondence. I found most of the people affectionate and friendly, some of them exceedingly so, being persuaded that they obtained saving benefit by the very first sermon I preached. I found many of them

* These primitive implements may yet be seen in some of the older farm-houses, although their use is now entirely superseded by the abundance of proper mills throughout the country.

willing to receive instruction and advice, and greatly regretting their ignorance and their past negligence. Besides, I met with more piety and knowledge than I expected, so that I began to hope that my labour would not be in vain in the Lord.

“When April came the sun began to show his power in dissolving the snow and the ice, whose dominion had continued so long that I had almost forgotten that summer would come. Before April was ended the harbour was completely clear of the ice; and on the 6th of May, the day on which the elders were ordained, I saw the last patch of snow for that season. The boats and canoes were then launched and prepared for summer employment; for they were our horses, which carried most of us to sermon, and every other business. Now came on the spring work, and every hand that could help the farmer had plenty of employment. From the beginning of May till the middle of June was the time for ploughing, and sowing the various kinds of grain, and planting the potatoes.* But there were few ploughs in Pictou. All the later settlers had to prepare the ground for the seed with hand-hoes; for the roots and stumps prevent the use of the plough till they are rotten. All the potato land was cleared from the wood, and planted with hoes. The trees were cut down in winter, and cross-cut, so as to be fit to be rolled in heaps for being burned. Rolling is heavy work, and often

* By the clearing of the land, and the draining of it, the ground is now in a state for these operations at a much earlier period than at that time, when the ground was generally covered with the primitive forest. Wheat and other crops may now, in ordinary seasons, be sown in April, and sometimes early in the month. *Last season*, in some quarters, potatoes were planted as early as the 9th of April.

requires four or five men with hand levers; on which account the neighbours gather to it in parties. The Americans are amazingly dexterous at this work, rolling huge logs along, launching them to the right or left, turning them round a stump in the way, or raising one end over it, and heaving it up on the pile. The ashes of the great quantity of timber which grows upon the land make good manure for the first crops—a most merciful arrangement of Providence for the poor settler, who has to sow and plant among stumps and spreading roots, which often occupy one-third of the ground. The first two crops are generally good. No wheat was sown till the second week in May, nor potatoes planted till the 1st of June. Reaping was from the middle of August to that of November. The potatoes were raised in October. Spring comes now somewhat earlier, and harvest generally comes all at once. Grain sown at eight days' distance will often ripen simultaneously. I have known good wheat reaped in Pictou on the same day in August that it was sown in May, but this is very seldom.

“In June I received a long letter from the Rev. John Buist in Greenock, being the first word I heard from Scotland since I left it. It contained much news, both ecclesiastical and political, and was to me like life from the dead. Looking on myself as an exile from the world, and especially from Scotland, the reading of this letter revived all my tender feelings for my native country, my relations and friends, especially the ministers whom I left behind. At the same time I had a letter from my father, with the news of *my mother's death*. Thus I was taught to rejoice *with trembling*; yet, it helped to reconcile me to my

lot. Reluctance to part with my mother was one of my objections against coming to Nova Scotia; and now I saw that staying at home would not have secured me from parting with her. For this event I was partly prepared by a dream, which I had at the time of her death. The dream is not worth relating to others; but it was such a warning to me, that I really expected to hear by the first letter of the death of a near relation. This expectation reconciled me more readily to the bereavement.

“The session appointed that July the 11th should be observed by all under their inspection, as a day of humiliation for sin, and prayer for the favour and grace of God to the congregation, specifying a number of plain causes and reasons for the appointment. As the preaching could only accommodate one side of the congregation, the other complained for want of it; to remedy which the session agreed that there should be another humiliation day in the fall, and the preaching on the other side of the congregation. This example has been almost invariably followed ever since. The same custom is observed, I believe, through all the New England States.

“This humiliation day, the first ever observed publicly in Pictou, was kept very differently by different people. Some observed it with due attention and solemnity, sincerely seeking, I believe, to humble themselves under the mighty hand of God; and they received from him the favour and grace which they supplicated. But many others, especially those who were not within reach of hearing sermon (I allude *not to the profligate*), did not keep it, and did not *know how to keep it*. Some of them had never seen *such a thing*, and had no idea of it. Before the next

humiliation 'day came round, occasion was taken to explain to them its nature and end, and that it should be observed with the solemnity and sanctity of a Sabbath; and ever after, so far as I know, they did so keep it.

"During this month the men were chiefly engaged in building the two new meeting-houses; but, instead of employing contractors to build them, they agreed to divide the work into a number of lots, and appointed a party of themselves to every lot. One party cut the logs and hauled them to 'the side; another hewed them and laid them in their place; a third provided boards for the roofs and floors; a fourth provided the shingles; those who were joiners were appointed to make the doors and windows; and those who did not choose to work provided the glass and the nails. Moss (fog) was stuffed between the logs, to keep out the wind and rain; but neither of the houses was lined with boards or ceiled, neither was one of them seated, otherwise than by logs laid where seats should be. Public worship was conducted in the open air all this summer and part of harvest, till the churches were finished; and we had the same kind Providence preserving us from rain and tempest as we had last year; but no sooner were the houses built than great rain came on the Sabbath.

"Such were the first two churches of Pictou, and for a while they had no pulpits, purely because they could make a shift without them; and when they were made, they were not of mahogany, but of the white pine of Pictou. However, this mean exterior did not prevent the gospel from being preached and *heard with profit and comfort.*

"During summer the session had several conver-

sations about dispensing the sacrament of the supper, but I got it delayed for this year. I had dispensed the ordinance of baptism often, sometimes indeed with fear and trembling, but I could not prevail upon myself to dispense the Lord's supper; partly because I believed that not many of the people were prepared, but chiefly because I thought it too heavy a burden first to converse with the candidates one by one, and then to go through all the customary services in both languages; so it was put off.

“ Preaching in two languages, and in two places so far distant from one another, created me many difficulties, for everything I wished the whole people to know needed to be told them four different times, viz., in the two languages and the two places. Though I preached two sermons every Sabbath, yet the people heard but one sermon in two weeks, except those who understood both languages. Even this circumstance was sometimes productive of trouble; for some who were backward to support the gospel, insisted that they who understood both languages should pay a double share of the stipend. Sometimes the Highlanders complained that I did not give them their due of the public services, but the rest complained that they got too much; and it was impossible to carry always with such an even hand as to please both parties. Sometimes they contended for precedence. The Gaelic was most prevalent on the East River, and the English on the West River and Harbour. This decided that at the former public worship should begin in the Gaelic, and in the English at the latter. At other meetings, however, *little bickerings* continued for some time, but they *learned to yield to one another*, as they saw that no

partiality was intended.* At examinations and marriages I made it a rule to speak to those who knew both languages in that which they preferred. In one instance only of marriage had I to speak in both languages, telling the man his duties and engagements in English, and the woman hers in Gaelic. How they managed to court or to converse afterwards I know not; but they declared to me, and the neighbours confirmed it, that they could hardly speak a single word of one another's language.

"This summer many of the Highlanders wrote, or rather caused to be written, letters to their relations in Scotland, informing them that now they had the gospel here in purity, inviting them to come over, and telling them that a few years would free them from their difficulties. Accordingly, next summer a number of them found their way hither. Next year letters were sent home with the same information, and brought more. This circumstance turned the current of emigration toward Pictou, so that almost all the emigrants to Nova Scotia settled in Pictou, till it was full.

"As to the success of my ministrations this summer, I had more reason to be content than to complain. People in general attended public ordinances diligently and attentively. There was much outward reformation; and, I doubt not, some believers were added to the Lord. On considering, as maturely as I could, the circumstances of the people, I thought it my duty to sound the alarm of the law in their ears.

* This jealousy between the English and the Gaelic people, may be regarded as the commencement of the party strife by which that community has subsequently been rent, and indeed a great portion of it may be traced to the feeling of which some ebullitions are here described.

Accordingly, I preached a course of sermons on the Ten Commandments, with the view of showing them the holiness of God, their duty, and their fearful condition under the curse for breaking it, the impossibility of justification before God by their own works, and, of course, the necessity of fleeing to Christ, the hope set before them; and, finally, the faith, love, gratitude, and obedience, they owed to Christ for his obedience and suffering under the curse. I afterwards found that these sermons were not in vain.

“A little before winter set in I went to Merigomish, a small settlement about ten miles, or rather fifteen miles, east from Pictou, in consequence of an invitation, preached to them on Sabbath, and visited several of the families. Having no prospect of a minister themselves, they begged of me to visit them as often as I could, and, as far as depended upon them, they put themselves under my charge. I promised to do for them what I could, and accordingly I gave them annually less or more supply for nearly thirty years, when they got a minister to themselves—the Rev. William Patrick. This application from without the bounds of my own congregation was some consolation to me. Indeed, I might be called the minister of the north coast of Nova Scotia, rather than of Pictou, for at that time there was no other minister along the whole north coast, except one Church of England clergyman near the east end of the province.

“In November I received the first money for preaching in Pictou—a part of the first year’s stipend. I lived a year and a quarter here without receiving a shilling, and almost without giving any. I ought to have received forty pounds of cash for the preceding year (with forty pounds worth of produce), but

twenty-seven was all that I received. The truth is, it could not be gotten. The price of wheat was then six shillings, and some of the people offered wheat for three shillings, to make up their share of the stipend, but could not obtain it. Almost all the twenty-seven pounds were due by me to some necessary engagements of charity which I was under. My board, which was my chief expense, was paid from the produce part of the stipend, which was not so difficult to be obtained as the cash part. But even of the produce part there was nigh ten pounds deficient.

“I plainly saw that I need never expect my stipend to be punctually paid; indeed, scarcely anything is punctually paid in this part of the world. It is a bad habit, ill to forego. But my mind was now so knit to them, by the hope of doing good to their souls, that I resolved to be content with what they could give. Little did I then think that I would see the day that Pictou would pay £1,000 per annum to support the gospel. I suppose I have lost £1,000 in stipends; but I have now ten times more property than when I came to Pictou.

“As soon as the meeting-houses were built, the people set themselves to make roads to them, that they might be as accessible as possible by land. But these roads were nothing more than very narrow openings through the woods, by cutting down the bushes and trees that lay in their line of direction, and laying logs, with the upper side hewed, along swampy places and over brooks, which could not be passed dry, by way of bridge. The stumps and roots, the heights and hollows, were left as they had been. The chief advantage of this was, that it prevented people from going astray in the woods. During winter, the roads

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and meeting-houses both were totally useless; for the preaching was in dwelling-houses, with fire.

“I followed the same plan this winter that I did the winter before; I took the opportunity of visiting and examining, and did so with much the same success, for with many an evident progress was discernible. As I went round from river to river, I saw much diligence in attending public ordinances; many taking pleasure in religious conversation, and numbers under great anxiety about the state of their souls; but numbers were also careless and ignorant, and not a few were irritated.

“When summer arrived, I had to set my face to the dispensation of the sacrament of the supper, without an assistant. The best members of my congregation were willing to have the assistance of one or both of the Colchester ministers, but I could not get over my scruples to invite them, and happy was it for me that they (the congregation) were so temperate. It was no small grief to me that I could not accept of the assistance of my brethren, but, except to a few individuals who were previously irritated, it caused no offence in the congregation. They were more sorry for my own fatigue than for any thing else.

“The session appointed the sacrament to be dispensed on the 27th of July, a little above the head of the tide on the Middle River, the most central place that could be found. It was a beautiful green on the left bank of the river, sheltered by a lofty wood and winding bank. There, in the open air, the holy supper was administered annually, as long as I was alone. Though it is thirty years since its last administration there, I never see the place without an awful and delightful recollection of the religious

exercises of my youth, and of my young congregation, when, if I mistake not, we had happier communion with God than now, when our worldly enjoyments are ten times greater. Jer. ii. 2, 'Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.'

"The day for dispensing the sacrament was published five weeks beforehand, that there might be sufficient time for examining intending communicants; and they were all particularly examined. It was agreed that the preceding Thursday should be observed as a day of public humiliation and prayer for preparation; and that the English should be first this year, and the Gaelic the next year, and so on alternately. On the humiliation-day I earnestly exhorted the congregation to examine themselves impartially and thoroughly, to renounce hypocrisy and self-righteousness, to lay hold on the hope set before them in the gospel, and implore the gracious and merciful presence of God on the ensuing occasion, as I was a young and inexperienced minister, and the most of them were to be young and inexperienced communicants; and the first dispensation of the sacrament might have lasting effects of good or evil. I preached first in English, then in Gaelic, on the Thursday, the Saturday, and the Monday. On Sabbath I preached the action-sermon, fenced the tables, consecrated the elements, and served the first two tables in English, at which all the English communicants sat. The singing in English continued till all the *Highlanders*, who were waiting, filled the table. *I then served two tables, gave directions, and preached*

the evening sermon in Gaelic. The work of the day was pretty equally divided between the two languages. But the Highlanders wanted the action-sermon, and the Lowlanders the evening sermon. This, however, could not be helped, but the want was partly supplied by previous instructions and directions.

“This was the first sacred supper dispensed in Pictou; and though some, no doubt, communicated unworthily, yet I trust that a great majority were worthy. There have been some instances of apostasy, but they are few. Four-fifths of them have given in their account to the great Judge, and I hope few of them made shipwreck of faith; many of them adorned their profession, living and dying. The number of communicants was one hundred and thirty, of whom one hundred and two were heads of families, ten widowers and widows, living with their children, eight unmarried men, and ten strangers from Merigomish.”

CHAPTER VII.

Dr. M'Gregor's history continued.

“THREE weeks before the sacrament, a gentleman from Amherst put into my hand a petition, craving some supply of sermon, subscribed by a number of persons there. This was the first notice that I had of a body of Presbyterians, except at Merigomish, anywhere in the province, destitute, and wishing for preaching. I laid the petition before the session, and they appointed me to preach at Amherst on the second, third, and fourth Sabbaths of August. Amherst being one hundred miles off, the gentleman wished much that I should go with him immediately, but this could not be granted, as the sacrament was given out. He returned and took me to Amherst at the time appointed. Going through Mr. Smith's congregation, the Chiganois people, who formed part of it, set upon me to give them a week-day sermon upon my return. At first I refused, as it might be offensive to Mr. Smith and others; but they plied me with arguments, so that I had to yield. They said that they sought nothing but the gospel, and that I could not answer to my Master for refusing to preach the gospel to perishing sinners. Not wishing to appear ob-

stinate, I consented; and, accordingly, on my return, preached there to a small congregation, happy to find such an apparent earnestness for the gospel. I found, however, that considerable alienation from their minister existed in the congregation, which I was sorry to find I could do little to remove.

“After leaving Colchester, we had to go through fifty miles of woods to Amherst, in Cumberland, with only a few houses in the whole distance. Nothing worth mentioning happened to us in our journey, save that my guide, who rode a high horse, mired him most fearfully, so that I despaired of his life. After a great struggle he got out, but I would not suffer my beast to follow his track upon any account, so that we had to go up through the woods a good way, searching for a place where the mire might be passed, which, at last, we found, and returned down the other side till we found the horse.

“When I came fairly in sight of Amherst, I was charmed with the view, especially of its marshes, which are extensive, perfectly level, and, to appearance, extremely fertile. After a few days I crossed to the Westmoreland side, where I saw the largest of the marshes, Tantramar: it is the largest and most beautiful piece of level land which I ever saw, extending about six miles in breadth, and sixteen in length, but narrowing much toward the northern extremity. Little of it was yet mown, but I was told that after a few weeks it would be covered with thousands of hay ricks.

“The settlers of Amherst were Presbyterians, from the north of Ireland, who had emigrated there on account of the tithes and other taxes, which they counted oppressive. They got excellent lots of land

at Amherst, on which they could live well without labour, as each lot had a good portion of marsh annexed to it, which enabled the farmer to keep a good dairy, and to manure sufficiently his upland, which was but of moderate quantity. They were a pious, intelligent people, who much regretted their situation, destitute of a gospel minister. I preached three Sabbaths to them, besides some week-day sermons, visitations, and religious conversations. My ministrations appeared very acceptable to them. Before I left them they held a public meeting, at which they signed a petition to the Synod, for a minister, specifying a sum for his maintenance; and the petition they committed to me to transmit to the Synod, which I did.

“ Here I saw a woman who had been bedfast for a number of years, and who was on the borders of despair about her eternal salvation. When I first went to visit her, she hid herself under the bed-clothes and would not speak. I asked her many questions, but got no answer. At last I said some outlandish thing, which made her pop out her head and speak. She was pale and emaciated, and her countenance the picture of despair. She spoke freely, and described her case plainly and particularly, and showed great quickness and penetration in her replies to my arguments. Though she was without spot before the world, yet she believed herself to be before God, who sees the heart, the most guilty and the vilest being that ever existed, shut up from all access to faith, repentance, or hope, and sealed over to endless ruin. In her view, the sins of Saul, David, and Manasseh, of Peter, Paul, and Judas, were not at all equal to hers. She saw *aggravations* in her sins, which could not exist in

those of Beelzebub. I had a most lively feeling for this woman's distress, but could not help her. I visited her as often as possible, and always left her better, but always found her on my return as distressed as ever. When leaving Amherst I called to bid her farewell. I conversed and prayed with her, besought her and charged her not to sin against her own soul, by rejecting an infinitely gracious Saviour and all his blessings. A gentleman from Amherst accompanied me to Colchester, and I made the rest of my way alone, thinking more of this woman than of all the rest in Amherst.

"She had been confined five years before I saw her, and it was four years after before she got relief. She was seven years without washing her face but once, and very soon after she bedaubed it with ashes, that her face might not belie her heart. During the next five years I went back to Amherst thrice, and during my stay there two of the times, I did my utmost to comfort her, but in vain. The last time I was there she was happy. When God's time came she obtained relief, and that without any human means but her own reflection. Several experienced Christians in Amherst did all they could for her for some years at first, but finding their labour in vain, they lost all hope of her relief in this world. One morning, as hopeless as ever, she was recounting in her thoughts all the great sinners of whom she had read in the Bible and in the histories of the Church, who had obtained mercy, and concluding as usual that she was a greater sinner than all, when a thought suddenly struck her, what should hinder Christ from *bestowing* upon her one great pardon far exceeding *the pardons* which he had scattered over the whole of

the individuals of whom she had been thinking? Was it above his power, or his love, or his grace? No. From that moment she saw her pardon possible, and soon she saw it probable, and soon again sure. Shortly after she broke her arm, and not being rightly set, it never mended, and was often attended with excruciating pain, which she bore with great patience. She was to the last a cheerful and judicious Christian, filled with the joy and peace of believing.

“On coming home, I enclosed the Amherst petition in a letter to the Synod, in which I earnestly urged them to answer the prayer of the petitioners. I represented that the Amherst Presbyterians were pious and intelligent people, and substantial farmers; and though they were not numerous, the neighbourhood was populous, and without ministers, so that there was good reason to hope that a minister would be successful among them. I now entertained hope of seeing a brother in the ministry before long, but was disappointed.

“Having occasion to travel hither and thither through the congregation, several friends urged me to buy a horse and ride. I did not relish the proposal, for I could not conceive how riding could be a pleasure through the forests of Pictou; and when I did ride, as was sometimes the case, I always felt more pain than in walking. But they replied, that if I were used to riding a while I would like it better. I was therefore persuaded, and bought a horse, and rode him as oft as I could for nearly a year; but still I had more pleasure in walking than riding, and therefore sold the horse and took to my feet again.

“When winter came, I followed the same plan of visitation and examination, as well as preach-

ing, which I followed before, and found the work specially pleasant but very fatiguing. It was very pleasant, for though I visited many families without religion, yet in many others I had sweet fellowship, conversing of our faith and unbelief, our joys and griefs, our hopes and fears, our trials and deliverances, and the wonderful and gracious managements of God in leading our souls onward in our heavenly course. Our conversation was in heaven, at least in part; and, without question, we enjoyed a little heaven below. But it was very fatiguing, for the bounds of the congregation were gradually enlarging. Pious Highland families in other parts of the province, finding that the gospel was preached in the Gaelic in Pictou, disposed of their places, and came there to settle. These, with other emigrants, settled in the outskirts of the congregation, but as they chose the best of the land, they frequently left large pieces of the more barren land behind them unsettled, all which I had to travel over every time I went to see them. This continual extension of the congregation soon rendered the visitation of it impossible.

“ We had an addition of forty-eight communicants this year (1789), and three more strangers from Merigomish. There had been a continual strife between William M'Kay and Colin M'Kay, two neighbours and relations, on account of which they were both refused admission to the Lord's supper last year. Colin made acknowledgments now satisfactory to the session, but William would make none. The consequence was, that Colin was admitted and William *not*, which irritated him greatly. Had I known of *this strife* at first it would have been an increase to *my trials*, as I boarded with William. I found it

necessary now to change my lodgings, which a kind Providence enabled me to do, as Donald M'Kay, the elder, had newly built a house, with a room on purpose for my accommodation, where I lodged till I got a house of my own. I made many efforts in private, both by myself and others, to reconcile these two men, but wholly in vain, on account of the lofty and obstinate temper of William M'Kay. Finding himself excluded from Church privileges, he commenced as violent a persecution of the Church as lay in his power. He thought he could do great things, but he did very little, for very few even of our enemies would unite with him. He slandered all good men, but especially the elders and me. I owed him a year's board at leaving his house, and though I offered to pay him, as I did the previous year, he would come to no terms but such as the law would settle. As I had to go to Amherst again, he contrived to take me prisoner in Truro, as if I were an absconding debtor. Being in the house of old Major Archibald, the sheriff came in and very sheepishly told me that he was obliged to take me prisoner. I told him I had no intention of running away. He said he would be my bail himself. Major Archibald said, "You need not, I will be it, and in due form, if you please." The sitting of the court at Onslow (a few miles beyond Truro) exactly suited the time of my return from Amherst, and the trial came on in less than an hour after I arrived at the court-house. I feed no lawyer, and summoned no witness, but showed to the satisfaction of the court that the case was wholly a litigious one, as I had offered to pay him *before coming there*. The jury gave him the same *sum for my board* which I had given him for the

year before; but, most of them knowing that I had been at Amherst nearly a month, they allowed him only eleven months board of the year, and laid on him the cost of the suit, amounting to about £20. I could not but observe the kindness of Providence in this suit. It did not cost me a farthing, and it did not detain me two hours on my journey.

“He was greatly irritated, and vowed revenge, if possible. I happened to afford him, as he thought, a fair opportunity, by giving him a character not suiting a good man. He sued me for £500 before the Supreme Court in Halifax, for he would not trust the Court of Common Pleas. As I could not conveniently attend the first term of the court, I had to fee an attorney to put off the trial till the next term, at which I attended with two witnesses sufficiently able to prove all that I had alleged. But, to my great disappointment, I found that the plaintiff had the privilege of putting it off to a third term, which he did; so that I and my witnesses had our labour for our pains. Thus disappointed, I resolved to take no more trouble about it, but let it take its course. Accordingly it was tried next term, without any evidence on my part, and I was cast in 20s., and the costs of suit, which amounted to £15 or £20—a sum which served as a friendly advice to me to speak cautiously, and cheaper than could have been expected. The sum which the plaintiff obtained made him a laughing-stock, and mortified him much more than if he had got nothing at all.


“Mrs. A——, who had been a woman of ill fame, was admitted to the Lord’s supper this season. She made very great professions of repentance and refor-

mation, and the elders were unanimously of opinion that she should be admitted. I expressed my fears that she might turn out a stony-ground hearer, and that the spring of her profession was merely the general stir about religion that was in the congregation; at the same time I yielded to their judgment. I wrote her case to my trusty friend, the Rev. John Buist in Greenock, who gave me his opinion that we had acted prematurely, and that the conduct of such characters should be proved for a good while before admission. She maintained a consistency of character about three years, and after that was guilty of imprudences, with which the session could not bear. If we had had patience for three years, we would not have admitted her. The question is, should we have waited all that time?

“The surveyor-general of the province being in Pictou this harvest, I informed him that the East River meeting-house was built upon a vacant lot, containing about 300 acres of land, and asked him if a grant could be gotten of it for a glebe to Presbyterian ministers. He answered, ‘Yes; that there was a precedent for it.’ A number of years afterward application was made for the grant, and it was obtained. As Dissenting congregations are not bodies corporate, the grant was made to Donald M’Kay, Donald Fraser, and me, and to our heirs, in trust for the congregation; and I believe it was the only mode of granting which the governor could have taken in the circumstances. The bishop happening to see the grant in the register-office some years since, was heard to say, ‘It is too late now; but had I known in time, neither M’Gregor, nor M’Kay, nor Fraser should have gotten that grant’—a pretty good evi-

dence that bigotry still remains in perfection in the Church of England.

"This fall I was surprised by a proposal from the congregation to send home for another minister. I asked them how they thought to maintain another minister, when they had enough to do to pay me £90? They replied, that it would be hard for a few years, but that every year the place would grow stronger; that they would make greater exertion for the sake of getting a more frequent dispensation of gospel ordinances; and they hoped that I would lower my stipend for a few years, for the sake of getting a fellow-labourer, to lighten my heavy burden. I was very glad to hear such a reply; so I agreed to let the stipend down to £75, and they agreed to raise it £5 annually, till it would be high enough, and to do the same to the other minister. A petition for another minister was accordingly subscribed by the session and congregation, which I transmitted to the Synod, together with a letter, in which I used all the arguments I could think of to induce them to grant the prayer of the petition. At the same time I wrote to an acquaintance, a preacher, Eneas M'Bean, who, I thought, would suit both the people and me. I was high in hope that I would soon see two fellow-labourers—one for Amherst and one for Pictou, and my hope was raised still higher by a promise from my acquaintance that he would come, should the Synod so appoint. But when I afterward got the news of the Synod, I was sadly disappointed and grieved; for, although the Synod appointed him, he would not come, neither could any other be got for Amherst.

 "The people of Merigomish, in a petition to the session, expressing their desire for the introduction

of church order among them, prayed that proper steps might be taken for the ordination of some elders over them. The session cheerfully granted the petition, and directed that the regular steps should be taken to accomplish its design. Some time afterward Walter Murray, John Small, and George Roy, were ordained accordingly."

"1790. This winter I underwent great fatigue in visitation, and yet had to leave many families unvisited. I sat up many nights almost the whole night engaged in religious conversation, sometimes rejoicing with those that rejoiced, and sometimes weeping with those that wept. The work of grace was apparently increasing. Several were under great fear that they had communicated unworthily.

"I think it was this year that the first house in Pictou was built. It was some years without a second. Now it contains 1,440 souls.*

"We had only about twenty additional communicants, and seven strangers, three from Merigomish, and four from Shubenacadie, nearly sixty miles off. As to attendance at the sacrament, I observe once for all that every year there were a few new communicants; and that till more ministers came and dispensed the sacrament nearer to them, some came from Shubenacadie, Kennetcook, and Nine Mile River, a distance of seventy and eighty miles.

"Soon after the sacrament, Mrs.—† fell into grievous distress of mind, which continued near twelve months. It began with an apprehension that she had communicated unworthily, but soon spread out into

* The number of houses in Pictou at the present time is probably between three and four hundred, and the population between three and four thousand. The town has not increased so rapidly as the country around it has improved.

† We omit the name.

a great variety of branches. The evil one was, in divine sovereignty, permitted to keep her fearfully upon the rack during the greater part of the time she was ill, holding first one temptation and then another before her face till he emptied his whole quiver. She had eaten and drunk damnation to herself—she was guilty of the body and blood of the Lord—she was a reprobate plainly—she had committed the sin against the Holy Ghost, and could not be forgiven—she had sinned away her day of grace, and was justly given up to incurable hardness of heart. Faith in Christ, repentance unto life, and the love of God, were precious gifts of God, which she had provoked him, by her unparalleled pride and ingratitude, to shut up for ever from her. She had most piercing agonies from an apprehension of God's wrath then, and most fearful forebodings of worse to come. She would swim all the way to Scotland through a sea of fire to enjoy the love of Christ. Never was a creature seen so self-inconsistent as she; for at one time she would do anything and give anything to have Christ, but at another time she cared nothing at all about him, so unconcerned was she about her soul. She believed herself without a parallel among the race of Adam, and for many days expected that she would be made a dreadful monument of divine wrath before the following day. For some time she gave over praying, reading, and hearing of sermons, and was pained at the proposal of prayer. Her case excited much sympathy among the religious part of the people, and no little pique and ridicule among the rest. Several Christians laboured much, and among them I did my best, to combat all her temptations; and we saw that our reasonings had a gradual, though not an immediate,

effect toward her good. Almost every time I went to see her there was some change in her trouble. The enemy's artillery was at last exhausted, or rather God's time to favour was come, and she was restored to greater peace and comfort than ever she enjoyed. Perhaps nothing contributed more eminently to her peace than meditation on God's patience and kindness in disappointing her so frequently of being on the morrow a monument of God's wrath on earth and in hell. In this she found herself frequently and happily mistaken, and it led her to conclude that she might be mistaken in other things of which she was equally sure. She came to see that herself alone stood all the time in the way of her comfort, that Christ was all along freely pouring his blessings on her head, but she turned them all away, till she could find in her evil heart something worthy of them.

"I think it was this summer that I paid the first visit to (St. John) Prince Edward Island. The session appointed me two Sabbaths to St. Peter's, and two to Cove-Head. Having taken a passage to Charlotte Town, the metropolis, sixty miles from Pictou harbour, I landed next day, after an agreeable passage. In a few minutes I found Charlotte Town to be wicked enough for a far larger town.* Swearing and drunkenness abounded. I was directed to a Mr. Rae, a Scotch merchant, a sober man, with whom I lodged agreeably.

* This town cannot be said to be much improved even at the present day. A few persons there are extremely anxious to have a Secession minister, and it is exceedingly desirable that their wishes should be gratified; but our Church there is at present in such dearth of labourers, that unless some of the preachers of the *Secession in Scotland* be induced to go to their assistance, there is little hope of their obtaining a minister.

“Next day, I hired a horse, and rode out to Cove-Head, sixteen miles, on an agreeable road. Near the end of my journey I missed my way, and calling at a house for information, met the landlord at the door, and asked him to show me the way to Mr. Millar’s. Pointing with his hand across a creek or small bay, he said, ‘There is Mr. Millar’s. You have missed your way a little; but I will send a boy round with the horse, and put you across the creek in a canoe, and your way will be shorter than if you had not missed it. Please to walk in, and rest a little.’ I thanked him for his kindness, accepted his invitation, and he gave my horse to a boy to take to Mr. Millar’s. I found the inside of the house well furnished, and much more handsome and genteel than the outside warranted one to expect. I was quite surprised at seeing a good-like library, and a large one, considering the place. I was most agreeably entertained while I stayed. The gentleman easily found out what I was, and expressed his happiness that a Presbyterian minister had come to visit the Presbyterians there; but I had no courage to attempt ascertaining what he was. He accompanied me to Mr. Millar’s, and addressed him thus: ‘Mr. Millar, I have brought you what you have been long wishing for, a Presbyterian minister, and I hope he will do you much good.’ Mr. Millar thanked him affectionately, and after a little conversation the gentleman returned home. After a cordial welcome from Mr. Millar, and mutual inquiries after one another’s health, I asked who the gentleman might be? He replied, ‘It is parson Des Brisay, the Church of England clergyman of the island, a *Calvinistic* preacher, a man of liberal sentiments, and of a benevolent disposition.’ ‘And where does he

preach?' 'He rides every Sabbath to Charlotte-Town, and preaches in the church there.' 'And why does he not reside in town?' 'It is a wicked place, and he is more retired and happy in the country.' I afterwards became acquainted with him, and was always welcome to preach in his church, which I uniformly did when I could make it convenient. His kindness ended not—but with his life.

"I found that Mr. Millar was from the parish of Muithil, twelve miles from Lochearn, where I was born. He told me of Mr. Lawson, M'Ewan,* and others, who came out at the same time. At hearing Mr. Lawson's name, I instantly recollected that when I was a little boy, I heard much talk of a Mr. Lawson and others going out to America. They were decoyed out by one of the great proprietors to settle his land. They were to pay a shilling of rent per acre, and they thought it cheap till they came out and saw it; but then they found it dear enough. After them came a number from Dumfriesshire, who settled here and in St. Peter's. On their first arrival they were like to perish with hunger, as the few settlers who were before them had little enough for themselves; and they could not all have lived, had not a number of them got over to Pictou, and obtained relief there from the old settlers.

"The people of Cove-Head and St. Peter's were not without knowledge, for they had good books, which they lent to one another, and the roads to Charlotte Town being tolerable, they had opportunities at times of hearing Mr. Des Brisay. Nevertheless, they rejoiced greatly in the visit of a Presbyterian minister, and heard the gospel with every appearance of de-

* These are names still common in this part of the island.

light. Some of them got their children baptized regularly by Mr. Des Brisay; some would not employ him on any account; and others did not know what to do. Some, after waiting for the chance of a Presbyterian minister till they had four children, gave up hopes and applied to him. To some I baptized two, three, four, and to one man six children. These two settlements, which are sixteen miles apart, united in a petition to the Synod for a minister, which I undertook to forward, telling them at the same time that there were two applications before theirs unanswered. I preached two Sabbaths at each of the places; the first and last at Cove-Head, because it was nearest Charlotte Town, whence I expected to sail for Pictou, and I wished to be at Charlotte Town as soon as possible after my work was done, that I might not miss a passage, as one was seldom to be found.

“After sermon the fourth Sabbath, a man from Princetown, thirty miles west of Cove-Head, waited on me with a petition from the people of Princetown to visit them, and spend a few Sabbaths among them, as they had not seen a minister since their first settlement there. This petition involved me in a great dilemma, as the time allowed me by the session was now out, and if I went at all, I could not decently give them less than two Sabbaths more, and I did not know how many weeks more I might have to wait for a passage. On weighing the case, I judged it my duty to comply, and set off with the man on Monday morning, sometimes walking, sometimes riding, and sometimes sailing. Our way *was chiefly along shore, at times on a beautiful beach of fine sand, and at times among rocks and stones*

almost impassable; while at the ferries we had to venture in small canoes, and tow the horse after us.* The island horses are used to swimming, and in this manner often cross ferries half a mile wide. One horse swam across Richmond Bay, which is six miles over. The man informed me that the Princetown people had mostly emigrated from Cantyre in Argyleshire, nearly twenty years before, and had been all that time destitute of the gospel; that ignorance abounded; that secret and family prayer was generally, if not universally, neglected; and that there were about sixty unbaptized children in the settlement; and that the common way of obtaining baptism was by carrying the children to Charlotte Town to Mr. Des Brisay, who, according to the custom of the Church of England, made no difference between the children of the most profane and of the most holy, but baptized them all. Thinking upon these things I was brought to my wit's end, for I could not baptize the children of people so ignorant and negligent; yet, if I refused to baptize them, they would not believe me to be a true minister, or to know any-

* As the island is very much cut into by inlets of the sea, the travelling was much impeded at this time, when there were but few roads, and the route along shore was esteemed the easiest. This may be illustrated by an anecdote, related by Mr. Keir, the present worthy professor of systematic theology, to whose long and arduous toils the Presbyterian cause, and the interests of religion in that island, are so much indebted. The sphere of his labour at that time embraced almost the whole of the island. He was travelling on foot, with a companion, to the place where he had appointed preaching. After passing one or two inlets, they reached one where there was no boat or other means of crossing; as Mr. Keir could not swim, the only plan they could devise to gain the other side was, for his companion to tie the clothes of both in a bundle upon the top of his head, and swim over with them, and then return to assist Mr. Keir across. In this manner they crossed over and proceeded on their way.

thing about the gospel. But I had one great comfort: 'Go, disciple them, baptizing them—teaching them; and, lo! I am with you.'

"We reached Princetown on Monday evening, and I lodged with Donald Montgomery all the time I stayed. I do not know if I took the best way for doing good to the people, but I took the way I thought best. I preached only the Sabbath-days, and employed all the week-days in conversation, especially with those who had children to baptize. I sent information through the settlement that I would baptize no children till I had conversed with their parents, and was convinced that they meant to live like good Christians, and bring up their children as such. I concerted with Donald Montgomery to divide the settlement into two parts, one for each week, and each part into five sub-divisions for five days of each week, directing each sub-division to come as regularly as matters would allow. By a little conversation I generally found out what instruction they most needed. Though sometimes three or four were with me at once, I gave less or more instruction to every individual. They were especially deficient in their views of the odiousness of sin before God, of their guilt and defilement by it, of the danger of depending on their own righteousness (indeed, this was their main trust, though they would instantly agree that their good works could not save them), and in their knowledge of the character, offices, and work of Christ, and of the nature of his salvation; as also of the office and work of the Holy Spirit. Prayer was neglected. They did not *work on Sabbath*, but it was not kept holy to the Lord. Few were guilty of any flagrant violation of

the duties of the second table of the law, yet few had any just conceptions of them.

"I admitted to baptism all who agreed to the following things:—First, That as sin, death, and the curse came into the world by Adam; so pardon, life, and the blessing came by Christ. Secondly, That they renounced all dependence upon their own righteousness, and believed in the Lord Jesus Christ for salvation from sin and misery. Thirdly, That as they had been hitherto careless and ignorant, they must henceforth be diligent to grow up in religious knowledge. Fourthly, That as they depended on God for every blessing for themselves and their families, so they purposed to pray to him, and worship him every morning and evening in the family and closet. Also, I made inquiry of neighbours, as circumstances would allow, concerning the moral conduct of each applicant, and, where there were particular exceptions, I exacted a promise of reformation. This was all the preparation for baptism to which I thought I could attain, and of some I had good hopes; but of others I had great reason for fears. Indeed, the two weeks which I passed at Princetown, were the two most anxious which I ever passed in this world; to which the following incident greatly contributed.

"When I came to the tent on Sabbath, I found a crowd of people (not a large assembly), all standing and talking, as I had seen in the fairs of Scotland, as if they had met on a week-day for some secular business. I desired them to sit down and be silent, as we were to begin the public worship of God. Some obeyed, but the greater part continued standing and talking. I called to silence a second and a third time, and some more obeyed; but others did

not. The only plan I could then think of was to read the psalm so loud as to drown their voices, and after a little it had the desired effect. The first sermon was in Gaelic, and at the end of it I baptized the children of the Highlanders. In the afternoon the talk was not so loud nor so stubborn; it was, however, sufficiently discouraging, though an evident reformation had taken place. At the close of the sermon I baptized a number of children in English—in all, about thirty.

“I spent the second week much as the first, and on the second Sabbath I baptized about thirty more children. Between the Sabbaths I rode to a neighbouring settlement, and baptized six children to one man. Of all that applied for baptism about Princetown, I rejected only one man, who absolutely refused to keep up the worship of God in his family, and he went the next day and got his child baptized by a Popish priest. I believe numbers more would have done the same had they been refused. I had great fears that many of them would turn out a disgrace to religion and to me; but herein I have been happily disappointed. During the week several came to me, inquiring if I could direct them how to get a minister to Princetown. I desired them to consult among themselves, and promised, that if they agreed about it, I would write a petition for them, and forward it home. I wrote it, accordingly, and it was subscribed after sermon; but I had to tell them that I was afraid it would not be soon answered, as there were two others besides—from Cove-head and St. Peter’s—that should be answered before it, and that I perceived that young ministers were backward to come to this country. I promised, however, to do my best for them.

“When I was at Princetown I went, by invitation, to a neighbour’s house to breakfast; and when it was over, I told them that, as they had been so long without a minister to tell them their duty, I was afraid they neglected the worship of God. The head of the family replied that they did. I said that it was not enough that every individual in the family worshipped God in secret—the family should worship God together, because they committed many family sins, and enjoyed many family mercies, and needed many more; and that, if they had no objection, I would perform it on this occasion, as a directory for them. He replied, that they would be much obliged to me. Having got the Bible, I sung a short psalm, read a chapter, kneeled and prayed; but none of the family either sung or kneeled—whence I inferred that they had never seen family worship before, and, of course, that it was not common in the country. But I had not confidence to tell them of it.

“I took an opportunity to ask of Donald Montgomery how it happened that there was so much gabbling at the beginning of public worship on the first Sabbath, and not on the second. He replied that he and others were ashamed of it; and that it was owing, in part, to some Roman Catholics that were there, and in part to their youngsters born there; for none of them ever heard a sermon, and some of them were nineteen years of age.

“I was so concerned for my passage home, all the time I was at Princetown, that I seldom neglected, in my addresses at the throne of grace, to beg of my heavenly Father, that if it was agreeable to his will he would provide me a passage, so that I could be home the following Sabbath; and, accordingly, I resolved to leave Princetown early on Monday morning, lest, by

a little delay, I should lose a passage; but before I got ready, numbers came to bid me farewell, so that I was detained a while, and could hardly tear myself from them; and, having to call at some houses in Coveshead, I was obliged to stay there all night, and heard nothing of a passage. Early on Tuesday morning I set off for Charlotte Town; and about a mile from it met Mr. Rae, going to the country, of whom I asked if he knew of any vessel going soon to Nova Scotia. He replied, 'What a pity that you are so late! it is not an hour since a schooner sailed for Pictou.' 'Oh, I cannot believe you,' said I; 'surely she could not go without me, when I was so near. But I cannot stay to talk; can you tell me the captain's name, and where he lodged?' 'Worth is his name, and he lodged with Brecon.' I hastened to Brecon's, and asked if Captain Worth was there. The answer was, 'Yes.' I thanked the God of heaven, and asked if I might see him. Being introduced to him I asked, 'Can you give me a passage to Nova Scotia?' 'Yes, if you will be content with the accommodation which I have.' 'It will be very poor unless I be content with it. When do you sail?' 'In ten minutes' time.' 'Very good, that answers me well. I have to call for a gentleman, and I will be back within ten minutes.' In fifteen minutes we were on board Captain Worth's vessel, and I felt very happy and thankful. When the anchor was weighed, and the sails set, Captain Worth said to me, 'Well, Mr. McGregor, I was as ready to sail yesterday at this time as I am now, and the wind has been fair all the time, and I could not go; *but I know not what kept me.*' 'That is strange,' said I; 'what could hinder you?' 'I cannot tell; I had nothing to do, and I wished to go; but

it seems I could not.' 'Why,' said I, 'it seems you had to wait for me.' 'I believe,' said he, 'that is the very thing, whatever be in it.' I told him my detention, by going to Princetown, and my anxiety about a passage, when he said he was happy in being the instrument, in the hand of Providence, to give me a passage. We had a prosperous voyage; and I saw not Captain Worth again till after thirty years, when he reminded me of the above, and more conversation which we had on board. I got home on Thursday to my own people, who were sorry at my long absence, but satisfied with the reason of it.

"As soon as I got the things that were behind in the congregation, by my absence, brought to their place, I set about writing a pressing letter to the Synod, urging the sending out of four young ministers, or if they could not send them all, some at least, to those congregations that were perishing for lack of knowledge. I represented the destitute state of Prince Edward Island in general; that I had not preached in Charlotte Town, nor in a number of other small settlements, who never had the gospel preached to them; that Mr. Des Brisay seldom preached but in town; that the only other clergyman in the island was a Catholic priest; and that the most gospel they got was from Methodists. But all the answer that I got next summer was, that the Synod sympathized with me, but could find no one willing to come to my assistance.

"I had this year applications to preach at Onslow, where I had preached once before, and from Stewiacke, where I had not; but I could not answer them. Six weeks was a long time for my congregation in the best time of the year, considering that I had to preach *in two languages and in two places far distant from one another.*

CHAPTER VIII.

Dr. M'Gregor's history continued.

“ 1791. This winter I had to break in upon my plan of winter visitation and examination, by a few missionary excursions. To have given a little supply of sermon to Onslow and Stewiacke in summer would have been a sacrifice quite out of the power of the congregation, as one Sabbath in summer was worth two, or even three, in winter. I therefore determined, with the consent of the session, to give each of them two or three Sabbaths in winter. This, however, was no easy task when the snow was two or three feet deep. Here I had to travel forty miles on snow shoes, a journey almost three times as long as any which I had hitherto performed in that way. Travelling on snow shoes is eligible only when the snow is neither very soft nor very hard ; for when it is very hard the snow shoes are apt to slide, and when it is very soft they sink deep, and become wet, and so heavy as to clog the feet greatly. It was soft then, and though I had three or four men before me making the road more solid, yet I was quite faint by *the time we had travelled eleven miles. One of the company had with him a little rum and bread and*

cheese, of which we all partook, and by which I was recruited more than by any meal of victuals which I remember. But I became faint again before I reached a house, which was four miles distant. Then, having dined and rested, we travelled on to Truro, ten miles, where I had a sound sleep.

“ In this short missionary excursion I had very attentive audiences, both on week-days and Sabbaths; but, as I could not but foresee, the proportion of females was much less than it would have been in summer. This was owing to the depth of the snow, and is unavoidable where the population is so thin that there is not enough of travelling to make good paths. On my way home from Stewiacke I was more hardly bested, both by fatigue and hunger, than ever I was. I left Stewiacke on a fine morning, along with four Pictou men—two belonging to the West River and two to the Middle River; and having scarcely twenty miles to travel, we doubted not of reaching Pictou before night. But we took a little bread and cheese with us, as we expected to be hungry before we could reach a house. We had travelled only a short way when the weather changed, and the travelling became extremely heavy. We therefore resolved, instead of going, one party for the West River and the other for the Middle River, to keep together, and steer a middle course between the two rivers until we could get far on, and so have less travelling after dividing. By this plan we would have but one path to break, and each one's share of the fatigue in going foremost to break it would be less. Thus we clung together till night, and then we judged ourselves only half way to Pictou. As it began to be dark, one began to cut down firewood,

another to cut down poles and spruce branches for a shed or camp to shelter us, a third was engaged in fixing the poles and laying the branches in order over them, while the fourth laid the wood (cut by the first) in order upon the snow, collecting dry rotten sticks, striking fire, and kindling it. During most of the time in which they were thus engaged I rested, being much fatigued; but I soon grew very cold, and therefore got up and gathered a parcel of the spruce branches and strewed them on the snow for couches during the night. We soon made an excellent fire, and kept it burning all night, feeling no other inconvenience than that we had to turn now and then, for the side farthest from the fire soon grew cold, and the other too warm. I had no idea that a fire made on the top of the snow would have given us half the comfort we had; but my fellow-travellers were used to it, and well knew how to manage it with the greatest propriety. They laid on the snow a row of straight logs close together for a hearth, upon which they laid other logs and splits for the fire.

“With morning we rose to prepare for our journey. We had good appetites, but no provisions. We separated—one partysquinting to the left, with intention to hit the West River at a considerable distance down from its source; the other, to which I belonged, squinting to the right, with the same intention as to the Middle River. We, however, missed our mark completely, for we travelled on till we thought we must be far past the Middle River; and judging that we had passed it so near its source as to do so without knowing it, or perhaps wholly above its *source*, we altered our course, and struck to the left, *assuring ourselves that we could not miss it again.*

Onwards we marched, till we again thought ourselves far past it; and not meeting it, we could not determine what was best to be done. After consultation, we resolved to turn again to the right. By this time I was extremely wearied, and glad of any excuse for resting two or three minutes. We had not gone far when we met a *blaze* (a chip taken off the side of the trees, to show travellers a course), crossing our path almost directly. We resolved to follow it, as it would lead us somewhere; but whether it was best to follow it to the right or left we could not determine. By mere random we chose the left, and followed it as we thought about three miles, but probably not two, when we began to fear it was leading us from home, and accordingly we came straight back upon our own track, and kept the direction for more than four miles as we thought, and then stopped for another consultation. I was glad of any excuse to stop a little. We now resolved to take a kind of random course till we should fall in with a brook, and then to follow it whithersoever it went. This we did, and soon fell in with a brook, which we followed a long way, shortening its windings as much as we could. It led us at length to burnt land, which gave us a hope that a settlement was not far off, though the immense multitude of fallen trees lying in every direction embarrassed us greatly, obliging us to creep under them and climb over them with great difficulty. The burnt land was extensive, and our progress through it extremely slow and fatiguing; but having got past, we soon arrived at a good path on the side of the Middle River, about four miles below the upmost settler. Here we took off our snow-shoes, and being relieved

of their weight, I felt as if I had no feet, and yet was so done out, that I could scarcely reach the next house. Here we were speedily supplied with plenty to eat and drink ; but I could eat nothing till after I had rested a while, when I felt an appetite for some boiled potatoes. Rest and sleep restored me to my usual appetite and strength.

“ I got through the usual course of examinations with increased comfort, being satisfied that the congregation was growing in knowledge and grace ; but I was obliged to omit the visitation of a number of families, especially those on the outskirts.

“ This year the session and I had some trouble on account of an unbrage which some of the congregation entertained against Hugh Fraser, one of the elders. The offence was grounded almost wholly upon a misrepresentation, but so general was the offence taken, that his brethren in the session thought his public usefulness was over, and with much sympathy advised him to lay down his office. He, however, refused, until some real fault should be proved against him. None would undertake to do this, and so the matter rested, till the people came to view the case more coolly, to see through the misrepresentation, and to receive him into their favour again. He bore his trial with meekness and patience, recovered his usefulness, and retained it to his death.

“ This year we had eighteen additional communicants, and among them Robert Genant, an Irish convert from Popery, who, during the two years, was alternately so pleased and displeased with my preaching, that he swore different times that nothing would prevent him from coming to hear me, and that he would never hear me more.

"1792. Peter Grant, elder for the east branch of the East River, being dead for some time, and the bounds of the congregation being enlarged by the accession of new settlers, it was deemed necessary to add three more elders to the session. Merigomish also was enlarged in the same manner, and the people there wished to embrace the opportunity of getting an elder added to their session. Therefore, in the course of this summer, four more men were chosen, proved, and ordained to the office of the eldership.

"The session appointed me again to Amherst this summer. I found the people there much the same as before, only they were anxious about an answer to their petition for a minister. The reader cannot easily conceive my grief and perplexity on their account, seeing them from year to year destitute of public ordinances, and seeing my earnest applications to the Synod producing nothing but sympathy. The Synod had, indeed, appointed Mr. Eneas M'Bean, a preacher under their inspection, an acquaintance of mine, to whom I had written, earnestly requesting him to come, and who, answering plainly, promised that he would, if appointed, but did not stand to his promise. He found excuses for refusing the Synod's appointment; but he did not profit by it, for none who came had such a hard lot as he had. This example should be a caution to others. I wrote again to the Synod for ministers, a longer letter than before, and more earnest, which my friend, Mr. Buist, caused to be circulated pretty widely, in order to make a stronger impression at home. It had considerable effect; for though it produced no immediate relief, it induced Mr. Ross and Mr. Brown to prepare seriously for coming out.

"This year arrived two vessels loaded with emigrants, almost all Roman Catholics, from the Western Islands of Scotland. It was so late in the season when they arrived, that few of them could provide houses for their families before winter. I entreated my people to be kind to them and help them to the best accommodation they could, especially during the winter, God having given them a special opportunity of attending to the scriptural injunction, 'Be not forgetful to entertain strangers.' I was delighted with the readiness with which the congregation complied with my entreaty. Their benevolence far exceeded my expectation, and afforded a beautiful evidence of the power of divine truth, and the amiable spirit of Christianity; and to this day these Roman Catholics retain a grateful sense of the kindness they then experienced. Several hundreds of them, of all ages, found the best shelter that could be obtained till they could provide for themselves. Such as could pay, had it at a very moderate price; and those who could not, had it gratis.

"Many of them came to hear sermon for a time, and there was a fair prospect that numbers of them would become Protestant Presbyterians; but priest M'Eachran, in Prince Edward Island, hearing of their critical situation, paid them a visit, told them of the danger of living among Protestants, advised them to leave Pictou, to go eastward along the Gulf Shore to Cape Breton, where Protestants would not trouble them, and threatened them with excommunication if they would come to hear my preaching. A good number of them obeyed him instantly, and the rest by degrees, *except a very few who embraced my gospel. In general they left off hearing, and quitted their settle-*

ments in Pictou—and not a few of them with much reluctance.

“But they were more dangerous guests in the congregation than I was aware of; not from the strength of their arguments for Popish doctrines, but from the powerful influence of their profane conversation. Much of their time was spent in naughty diversions, jestings which are not convenient or decent, in telling extravagant stories of miracles done by priests, and absurd tales about ghosts, witches, fairies, &c. The minds of the Protestant Highlanders being partly tinctured with these superstitions before the arrival of the Roman Catholics, were less prepared to resist their influence than the minds of more reasoning and sceptical Christians. They had been pretty much weaned from the remains which the first settlers brought from Scotland, but this new flood overwhelmed them. They proved so agreeable to the fancy of simple and untutored minds as to turn many to fables, and in some degree to injure those who did not believe them. To this day we have not got wholly over these bad lessons. What poor Christians must the Catholics be, who have these things for their Bible! What miserable teachers are the priests, who prohibit the use of the Scriptures, and teach pure fables!*

“Four of these Catholics became converts—one of whom deserves more particular notice than the

* The descendants of these people are still numerous in the southern parts of the county of Pictou, and in the neighbouring county of Sydney, and are probably, on the whole, the most ignorant and superstitious part of the population of Nova Scotia. Their complete separation from the rest of the inhabitants in race, religion, and language, is a powerful barrier to improvement. Settlements of the same class of people exist also in Cape Breton and Prince Edward Island.

rest. She was a smart woman, but a complete bigot to Popery, and her husband was a Protestant. They had agreed very well in Scotland, because the principal difference in their religious profession was in name; but when they came to Pictou, he became seriously concerned about his soul; and among other changes which took place in his conduct, was the setting up of the worship of God in his family, morning and evening. This she could not bear, and thought it her duty, as she could not prevent it, to disturb it as much as she could. He resented this; and the consequence was, that she left his house. He was vexed, and came to ask my advice. I advised him to go after her, to speak kindly to her, to invite her home in the most affectionate manner, to promise that he would never disturb her devotion, and to demand that she should not disturb his, either in the family or the closet. He took the advice, and brought her home. Soon after she brought him a child; and happening to meet him a day or two after, he said he was in some difficulty about the baptism of the child, as there was no woman near to suckle it, and she would not carry it to the meeting-house herself, as she would not hear me preach. Having occasion, in two or three days' time, to be near his house, I proposed to preach a sermon at his house then, and baptize the child, when she would be obliged to hear, because she could not run off. This proposal pleased him. He advertised his neighbours, and, on the day appointed, I went. On entering the house I found a number of the neighbours collected, and saw her lying in a corner. She met my eyes *with a most piercing and disdainful look*. I asked *her how she did*. She replied, 'As well as I could

expect.' I said, 'You ought to be very thankful, then.' She said, 'Yes.' I soon began public worship by singing and prayer, and could not help looking towards her before reading out the text. I noticed that her looks were changed to mildness, and took courage. The text was Acts xvi. 31 : 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I endeavoured to show our need of salvation, that Christ bestows it freely, and that believing in him is the means of possessing it. She appeared to drink in every word with eagerness. She never showed the least desire, after that day, to see the priest ; and she has ever since maintained the character of a pious, prudent, and zealous Christian.

"1793. Robert Marshall and Donald M'Kay, two of the elders, and perhaps the two foremost Christians in Pictou, being over-reached by the craft of an insidious enemy to the gospel, were prevailed upon to subscribe a paper injurious to the character of one of their neighbours. The deed gave general offence, and as soon as they themselves saw its import, they were exceedingly sorry. When the session dealt with them, they proposed, themselves, as the best method of undoing the evil, to accept of a public rebuke. With reluctance the session yielded, and it was done—only it could not, with propriety, be called rebuke. I stated to the congregation, as fairly as I could, both the fact and the state of the two elders' minds concerning it, and exhorted them to watch against the craft of the enemy. I exhorted the congregation highly to esteem the elders, and to profit by that example of submissive and cheerful acknowledgment of their fault which they had given. The feelings of all were excited in a very lively and af-

fectionate manner, and the design of the enemy was completely frustrated. Besides, we had an opportunity of admiring the wisdom and propriety of Paul's direction to Timothy, 'Rebuke not an elder, but entreat him as a father.'

"Petitions were sent to the session from Chiganois, Shubenacadie, Noel, and Kennetcook. I was appointed to give a Sabbath to each. I had preached before at Chiganois; the rest were new places, situated on the other side of the bay. A copy of my printed letter to the Synod had, somehow, found its way to them, and it excited them to apply to me for two or three Sabbaths' labour among them, and to resolve upon applying to the Synod for a minister, if I should not discourage them. I preached at the several settlements, and on week-days conversed with them on the subject of applying for a minister. I told them that no minister had come in answer to four applications already made. They replied that they were not yet ready for the reception of a minister, and as he would not probably arrive for some years, it was best to make the application now, that they might be making ready for his coming, and that the Synod might know to be providing for them. I said, farther, that I was afraid that, on account of the extent of their settlements, and the thinness of their population, and want of roads, &c., the fatigue of serving them would be too much for any one minister. They replied that a very little service from a minister might do them much good, and they would be content with what he could do; and that, on their part, they would accommodate him as far as in them lay, to lessen his *fatigue*. Thus I agreed to write the petition for *them*, and send it to the Synod.

“In returning home, both myself and my horse were in imminent danger of death, in crossing Salmon River bridge, fifteen miles from the West River of Pictou. The bridge was formed in the following manner:—Over an upright pier, on each side of the river, were laid three long logs, at least forty-five feet long, so as to extend fifteen feet beyond the pier on the river, the other end extending thirty feet on the land, and having heavy logs laid across them near the end, to overbalance any weight that might be on the bridge. The long logs are called butments. Three other logs were laid with their ends resting on the inner ends of the butments, fifteen feet from the piers, filling the interval space. The round of the upper surface of the log was hewn away by the axe, and thus the bridge was finished with nine long logs. Spans of ninety or one hundred feet are made in this way.

“Riding along this bridge, my horse's right hind foot went down between the logs (their outside being rotten), and he could not pull it out, because he always pulled it aslant forward, and not straight up as he put it down. He tossed and struggled fearfully to get it out, but all in vain; and as the bridge was narrow, he was often within an inch of tossing both himself and me over. I made many attempts to get off him, but could not, for I had no way to come off but to alight upon one side while he tossed to the other, but before I could do this he still tossed back, so that I had to keep my seat till he fatigued himself into calmness. When I got off him, I tried with all my might to push him back, that he might pull his leg straight up, but in vain. After resting a little, he began again to toss and struggle, so

that I was oftentimes within an inch of being thrown over. I was in absolute need of help, but travellers seldom passed, and I might long wait in vain for assistance. There was a house about a quarter of a mile down the river from the bridge, and another a little farther off up the river, and I shouted with all my might, hoping that somebody would hear me, but in vain. I resolved, however, not to abandon the poor animal. I waited long, and at last, to my great joy, saw a person passing very slowly from the house above to that below. I told him my distress, and begged him to run as fast as he could to the house below, and send me somebody. He went away so slowly that I made myself sure that he rejoiced at my calamity, and I was sufficiently angry and grieved. The horse, wearied out with struggling, at last lay down quietly on the bridge, and if I had had patience, my work in attending him would not have been difficult. After long waiting, I at last saw a woman coming in all haste with an axe in her hand. As the horse was quiet, I took time to bid her not be alarmed, and to ask her if there was nobody to send but herself, and what that wonderfully slow man was who informed her of my situation. She said that none of the men were at home; and as for that poor man, 'he did his best; he is dying fast, and can scarcely drag one foot after the other.' I was now more angry at myself than I was before at him, for I had left no possible place of excuse for him.

"I gave the bridle to the woman, desiring her, if the horse should struggle, to hold him as firmly as she could, only to let him go over rather than herself. I *took the axe* and went to cut the hole wider, to let *up the foot*. This required caution, for as the horse

lay down upon the bridge, he let down his thigh through the hole as far as it could go, so that I was in danger of cutting his thigh every stroke. By care I widened the hole without hurting the horse's leg, pulled it up gently, and laid it across the hole under him. I then went and got a broad thin stone, and laid it over the hole, lest he should put his foot in it again, when he should get up. I took the bridle from the woman and bade him get up, which he did as if nothing had happened. Thus a kind Providence brought about my deliverance wonderfully.

"Two or three years afterwards a better bridge was built here. The logs were properly squared, and a rail was put on both sides for the protection of passengers. On this bridge I was in as great danger, and had as remarkable a deliverance, but both very sudden. Going along one morning when the smoothed surface of the log was covered with hoar-frost, and the shoes of my horse were worn smooth, his right hind foot slid away, so that he fell against the rail and broke it; but the rail also broke his fall, so that he recovered himself. When I heard the rail cracking, I thought we were over for certain, and perhaps killed. What a happy disappointment, that next moment I found we were both safe! 'The Lord is thy keeper.'

"Upon another occasion both my horse and I actually fell over a bridge into the water, but sustained no other damage than being alarmed and thoroughly wetted. It was a very rainy day, the timber of the bridge was very slippery, and the horse's shoes smooth. He seemed to me to lose all his feet at once, for in a moment he played splash in the water *upon his side*. The bridge was not high, and the

water pretty deep, so that in our fall we struck the water only, and were not hurt. I endeavoured instantly to disentangle my feet from the stirrups, lest the horse in saving himself should draw me after him, and either drown me or break my bones against logs or stones. I succeeded, and we both got to our feet soon, for the water was not deep enough to swim him. We made for the shore, he with ease, I with difficulty, as my clothes became a heavy burden, and the stream was pretty strong. I mounted and rode off, thankful for God's goodness."

"1794. This year petitions for sermon were presented before the session from St. John's Island, Cape Breton, Amherst, and Londonderry. Mr. Smith, minister of Londonderry, was unable to labour. His congregation took little interest in the controversy about the burgess oath, otherwise they would not have applied to me for preaching. The session was at a loss how to do with so many petitions, and I was grieved for want of help from the Synod. Thinking Cape Breton and St. John's Island the most needful, they appointed me two Sabbaths to Cape Breton, and four to St. John's or Prince Edward Island. I could get no opportunity of a passage to Cape Breton, I therefore went to Prince Edward Island. I found St. Peter's and Cove-Head much in the same state in which I had left them. I was chiefly anxious about the people of Princetown, as I had enlisted them without much opportunity of knowing the Redeemer's standard, and was afraid that many had deserted. What accounts I had heard were favourable, but I did not know if they were true.

"When I had reached within about sixteen miles of *Princetown* I met a man who, after salutations, told

me that he was in such distress about his sins that he could not have patience till I reached the settlement, but had come off to me as soon as he heard that I had come to the island, in the hope that I might be the means of giving him some relief. I asked if he had been long distressed. He said he had been uneasy for above a year, but that the last two months he was in great anxiety, and that he was every day getting worse and worse, and saw no outgate for himself. He bewailed much the waywardness of his heart in all his attempts to pray and repent. He said, that when most desirous to pray, he could not fix his heart; and so his most earnest attempts to repent were rendered utterly unavailing. I was truly glad to hear him going on with a most pitiful relation of his case. When he finished I paused a little, and said, 'It seems to me that you are a lost sinner; I know nothing for you but to believe on the Lord Jesus Christ.' With the utmost surprise he replied, 'What! would you have me to believe as I am?' 'Yes,' said I, 'just as you are, for you can never prepare yourself for it more than you are just now.' I endeavoured to show him that he mistook the character of the Saviour when he thought he durst not believe till he had prepared himself for it by prayer and repentance; that salvation was the gift of God, through Christ, to lost sinners; and if he was a lost sinner, he was as welcome to it as any other, for there was no respect of persons with God. I endeavoured to show him that God suited his salvation to the needs of lost sinners, and to their bad rather than their good qualifications, for he knew that a sinner could have none of these till Himself should bestow *them upon him*; that salvation, and faith, and repent.

ance, and good designs, are all the gifts of God, and freely offered to him in the gospel, and that he ought thankfully and without delay to accept of them; that if he would do so, he would be happy from that moment, and if he would not, all his attempts to pray and repent would be lost labour. In a word, I preached the gospel to him, and his anxiety began to abate.

“ I asked if my labours in Princetown had seemed to do good since I left them. He told me there was a considerable change for the better among them. I went on the rest of my way rejoicing in hope. When I arrived among them, I found that the greater part, by far, had persevered and grown in knowledge beyond my expectation, though a few had neglected their baptismal engagements. I visited as many of them as I could, exhorting them to grow in grace. They were anxious to know if there was any word of a minister for them. I told them there was none, and advised them to commit the case to God in prayer, as He was the best provider of ministers. I supplied several new places with sermon, as Bedeque, Tryon River, &c.*

“ 1795. Things went on agreeably in my own congregation at home. This winter I met with a providence simple and kind, which was a great encouragement to me. On Friday it came a deep snow, and on Saturday a strong thaw, that made the

* The account of the remaining portion of the Doctor's labours bears the mark of having been written after he was affected with paralysis; and although some of his most interesting and laborious journeys were made after this time, his narrative is meagre, and without that minuteness of narration, which imparts so much interest to his account of his previous labours. We regret to add, that some portions of the manuscript have unfortunately been lost.

snow so heavy as to render the snow-shoes useless, and I had to go from the East River to the West River. I fretted much on Saturday. My only consolation was, that many of the people would not attend. I went to bed, believing that it was quite impossible for me to preach at the West River on the following day; but during the night it froze very hard, so that the snow was perfectly capable of bearing me without snow-shoes. I went to the church with a light step and a light heart, met a considerable congregation, and preached with pleasure.

“ In June I heard, with joy and wonder, of the appointment, and soon of the arrival, of Messrs. Brown and Ross. I gave heartfelt thanks to God for his goodness in sending them, and prayed He might make them a blessing. I provided men and horses, and went with great alacrity to meet them. We met Mr. Ross at Truro, in the house of the Rev. Mr. Cock. He informed us that Mr. Brown and his wife had gone to Pictou by water. Next day we returned to Pictou, and very shortly Mr. and Mrs. Brown arrived there also, in good health. They all stayed for a little time in Pictou to refresh themselves. Meantime the sacrament of the supper was dispensed. Messrs. Brown and Ross assisted in preaching and serving the tables. The younger part of the congregation were surprised at the exact agreement of the doctrines and prayers of the old and the new ministers. They had heard the new ministers with the utmost attention, and they could not observe the least inconsistency. It seemed as if my tongue had been in their mouths. I was delighted with this agreeable evidence of their attention in hearing, as I was *satisfied of its justice*. At the conclusion of this sacrament

I could not but admire the goodness of God. I had been alone nine long years.

“ By the direction of the Synod, we, the three ministers, formed ourselves into a presbytery, denominated the Associate Presbytery of Nova Scotia. On this occasion I preached on Neh. ii. 20. The session of Pictou appointed one of their number to attend the presbytery. Mr. Ross was appointed to preach at different places in Prince Edward Island, and Mr. Brown at Londonderry and Onslow.

“ 1796. At next meeting of presbytery there were two calls for each of them. Mr. Ross had a call from Pictou, and Princetown in Prince Edward Island; Mr. Brown from Londonderry and Amherst. The presbytery appointed Mr. Ross to Pictou, and Mr. Brown to Londonderry—both decisions as contrary to my thoughts as could be, for I had appointed Mr. Ross to Princetown, and Mr. Brown to Amherst. I bowed, however, to the will of Providence, and consoled myself by the thought that disappointed places would get more supply of sermon than hitherto. Mr. Brown was settled in Londonderry (where he is still acceptable), but Amherst was so disappointed that a number of them sold their farms, and went off to other parts of the province and to the United States. Amherst got another minister long after, who left them, and they are now vacant.*

* The history of the Presbyterian cause in Amherst has been very unfortunate. After the disappointment here mentioned by the Doctor, they were visited in succession by several ministers, each of whom, after a short stay, took his departure to other quarters, leaving them weakened on each occasion. They have now, however, for several years had over them the Rev. Alexander Clarke, of the Reformed Presbytery, a man who has been truly “in labours abundant,” and who has been, to a consider-

"Pictou was divided into three congregations, as it was not doubted that a third minister would soon be needed. Mr. Ross had the West River, and I the East. The Harbour was reserved for a third minister; but, meantime, Mr. Ross and I agreed to preach alternately to them.

"As soon as Mr. Ross and I were fixed in our respective congregations in Pictou, Merigomish, fifteen miles to the east, and Stewiacke, twenty or twenty-five miles to the south-west, both of which I had occasionally supplied before, petitioned for a supply of our services statedly, to the extent of one-fourth or one-fifth of our time. With our consent these petitions were granted, till we should tire of going to them. This was a great addition to our toil, yet we endured it for a number of years. But in ten years' time both these places got ministers to themselves. Merigomish got Mr. Patrick from Scotland, and Stewiacke Mr. Graham from Cornwallis, in this province, by transportation.

"Some time this year Mr. Ross came to my lodging, riding on a large majestic horse, which he said was his own. This made me think seriously about getting a horse too. Time, and the increase of settlers, had made a considerable change for the better on the roads. I saw also some of my hearers riding to church, and, though not with ease, yet I thought with more ease than walking; so I bought a horse. I needed him as much as ever, for a new meeting-house was now built, ten miles farther up the river than the first. I had no ease by the arrival of Mr. Ross, for I had to preach Sabbath about at the upper

able extent, successful in repairing their breaches, and collecting the scattered fragments of a Church in that neighbourhood.

meeting-house, as distant as the West River, besides going to Merigomish.

"Some time after I saw Mr. Ross again, and he informed me of a lot of land that he was buying, with a view to marriage and a settled life. I thought that I needed to do both these things too, and accordingly did them within the year.*

"This summer I performed my long intended voyage to Cape Breton, which proved very troublesome. I had waited in vain, for years, for the opportunity of a passage thither. I, therefore, hired a good boat with three hands, and having laid in plenty of provisions and water, we set off. We had a pleasant sail till we reached Cape George, where we met the wind right ahead. There we anchored all night and part of next day, and then set off for the Gut of Canso, the wind being partly ahead. Next day we sailed pleasantly through the Gut, having a good view of the houses on both sides. I had a great desire to preach to them, but could not stay. We landed at

* His choice fell upon Miss Ann M'Kay, a daughter of Mr. Roderick M'Kay, who had emigrated from the north of Scotland, we believe from Inverness-shire, and we believe also in the ship *Hector*, already alluded to as the first emigrant vessel from Scotland to Pictou. He settled for some time on the East River, and thence removed to Halifax with his family, where the Doctor was married. She was a woman of much piety and strength of mind, and the union was one of great comfort, until it pleased an overruling Providence to separate them by her death, which took place suddenly in the year 1810, after she had given birth to her youngest son. By his first marriage he had three sons and three daughters, all of whom survive, except the eldest daughter, who died in 1843, her life having been one of much unassuming piety and usefulness, and her passage through the dark valley of the shadow of death singularly bright with the hopes of immortality. Some time after the death of his first wife, he again entered into the marriage relation with the widow of the Rev. Mr. Gordon, of Prince Edward Island, and niece of the late Professor Bruce, of Whitburn.

one house which stood close to the shore, where I saw a bad woman, whom I had often exhorted in Pictou. I exhorted her, prayed, and gave her a tract. I could not but admire that Providence which sent me without my knowledge to visit and exhort that woman, about whom I had been much concerned in Pictou. She was very thankful.

"That night we reached St. Peter's, where Mr. Kavanagh lodged us all with great kindness and generosity. He informed us that our best way to Sydney (the metropolis of Cape Breton) was to haul (about a mile) overland to the Bras d'Or Lake, and sail up the lake till we came to the head of its western branch, about forty miles off, and then walk to Sydney, which is little more than twenty miles off. 'This,' said he, 'is far shorter than sailing east along the coast of the island, and then working along the east coast till you come to the river, and then up the river to the town.' This was agreeable to the information received before we left Pictou. We agreed to take this short way, and he readily offered us his own oxen to haul our boat across to the Bras d'Or.

"Next morning Mr. Kavanagh directed his man to surround the boat with a strong rope, and hooked the oxen to it. He directed two of my men, one on each side, to hold it on the keel, and his own man to drive the oxen and fetch them back. Thus in a very short time we were fairly launched on Lake Bras d'Or with a fine fair breeze.

"We had imagined that we would meet with a plain landing-place at the other end of the lake, and a road leading from it toward Sydney. We took no thought to ask direction of Mr. Kavanagh. When we came so near the head of the lake that it was very

narrow and shallow, our eyes were fixed on the shores looking for a landing-place, but in vain. We heeled her on her side as far as we could, but had to stop before we could see any landing-place or road. We hauled the boat as far ashore as possible, concealed the oars, rudder, and sail, under the bushes from thieves, and hung up our provisions as high as we could in trees, to preserve them from bears and other wild animals, and then composed ourselves for sleep, after worship, in the open air.

"The next day being Sabbath, I was anxious to get up early, hoping to get to town in time to preach. We got up with day-light, and one of our company went back by the water side in quest of the road, and the other went up the water side, now a moderate brook, with the same view. He returned in about an hour's time, informing us that he had found a good path, more than a mile farther up the brook. We could not conceive how a path was found so far up the brook, and none leading to it. We waited till the other man returned, who told us that he had seen no vestige of a road. With courage we set off for the path found by the other, and soon reached it. We went cheerfully along for three miles, when it went into a brook, but did not come out. There was no trace of a road on the other side. We stood amazed for a few seconds, when one said, "This is an Indian path for carrying their canoes from the one brook or river to the other." At once we understood it to be the case, but it left us more puzzled than ever how to dispose of ourselves.

"We resolved to make another attempt to find a road. A regular ridge of hills rose on each side of the brook. One went up each hill to the top, and

one went along the side of the brook, looking to the right and left carefully. I went down the brook side, but soon met with long grass and soft swampy ground, in which I sank deep. I was struck with a sudden fright, lest I should sink irrecoverably, or be bitten by snakes, or unheard-of creatures (water-kelpies), for the long grass concealed danger. I reached a lake, went along the edge of it nearly a mile, and then returned.

"The two men who went up the hill having returned, we all met, and soon found that the least mark of a path had not been seen by any of us. The day was excessively hot, and we were already tired and hungry, without anything to eat, for we had expected to reach a house in time for breakfast.

"The lake puzzled us as completely as the want of a path. Mr. Kavanagh made not the least mention of it. With reluctance we gave up the hope of reaching Sydney by land. We resolved to return to our boat, to sail back twenty miles, then cross to the next prong or branch of the lake, which would carry us out to the sea, and so come to Sydney from the east. Though we were already tired, by travelling through long grass, small entangling bushes, and windfalls, yet we returned to the boat with courage and speed. We found everything as we left them."*

* We regret that the account of the termination of this journey is incomplete. In an address from the presbytery to the Synod, they state the result as follows: "Partly because so few of them were desirous of the gospel (the generality being lukewarm) that they could scarcely support it; and partly because there was no hope of getting their petition granted for a long time, through the backwardness of ministers to come out; and because so many other places were entitled to be supplied before them, they were advised to delay sending home their petition for some time." Some of the most pious of them removed to Pictou, where they could enjoy the stated ordinances of religion.

What follows contains an account of a journey made in the year 1803, through New Brunswick. The first part of it is wanting, and what of the manuscript remains commences with his arrival in sight of a portion of the River St. John.

“ . . . when I came in sight of a beautiful lake, like one of the Highland lakes which I had seen at home. Like them, it was partly skirted with beautiful woods, and partly with pasture and corn-fields. This pretty lake was merely an expansion of the River St. John, but the river was quite out of view. I lodged all night with a farmer who lived in this charming retreat; he was a Presbyterian, but had no minister, and few of his persuasion near him. This kind man invited me to stay a night with him on my return; and on parting, directed me that, after three miles of a low thick wood, I would come in sight of the river, which would guide me all the rest of the way.

“ I soon got through this road, and then I saw a beautiful sweep of the noble River St. John, and large tracts of clear land. I soon came forward to a fence, which directly crossed the road, and I saw a rich crop of hay within the fence. I was surprised, for I noticed no other road; but I concluded that my admiration of the majesty of the river had prevented me from noticing where the road had struck off. Accordingly I turned to the right, along the side of the fence, and rode along a considerable way without seeing any appearance of a road. At last I met a man, of whom I inquired. He told me I had left the road behind me, and was leaving it farther and farther every step. I asked him if that was it that was *stopped* by a fence. He replied that it was. I asked *him how they came to build a fence across the road.*

He said it was to save them the trouble of a fence on each side of the road. 'But how are travellers pleased to have the road stopped?' 'The travellers by land are not many, for most of the travelling is by water. There are boats often between St. John's and Fredericton.' When we reached the road he took down the fence-poles, and when I crossed them put them up again, and bade me farewell. I could easily trace the road through hay-ground till I passed it. I had now an excellent road along the side of the St. John's River, skirted with small bushes and tall trees, till the end of my journey. Every farmer had his house on the road side farthest from the river, with a broad and fertile intervale behind.

"Riding along, I came to a man carrying two pails of water from the river, of whom I asked, how far it was to Squire Burpe's? (to whom I had been directed). He answered, 'A few miles,' and asked if I was a minister. I said I was. He asked if I was from Pictou. I said, 'Yes.' He said, 'You must be the minister that we sent for.' I said, 'They did send for me.' 'Well,' said he, 'we sent for you by the desire of Mr. S——, and he has since run off with another man's wife.' 'Mr. S——,' said I, 'has done a very evil thing, but his misconduct cannot prevent the grace of God from doing good to you and me.' 'I do not tell you of him in the way of reflection, but purely of information.'

"After riding nearly another hour along this beautiful level I reached Squire Burpe's house, the end of my journey, for which it became me to be especially thankful. I was received and entertained kindly by the squire and his whole family, all the time I continued there. I directed him to spread word that

I had come. He told me he had done so. He informed me they were a colony from New England, and that, of course, they were Congregationalists in their religious profession. I told him I had long wished to see one of their congregations, and hoped that their congregation would be a fair sample of a New England Church. He said, 'I am afraid that we are degenerated.' 'I have heard much of the piety and sufferings of the New Englanders, and I will count myself paid for my troublesome journey, in seeing a fair sample of their religion.' 'And I am as anxious to hear a Presbyterian, for I have read of the persecutions they have suffered. The doctrines of grace and salvation are the same everywhere, and in all generations, though every one has his own way of handling them.'

"I preached two Sabbaths to them in a respectable place of worship, and to Methodists and Baptists. They heard with apparent attention and satisfaction. Many of them stayed and conversed a good while, after public worship was over. On returning to Mr. Burpe's I saw a woman, who said she came from Perthshire many years ago, and had never heard a Presbyterian sermon since she came, till that day. She hoped I would be so good as preach a sermon or two at her house on a week-day. I said I certainly would be very happy to do so. We agreed on the day, and she promised to send a man and a horse for me. At Squire Burpe's we employed the time in religious conversation, partly on the sermons, and partly on other topics.

"On Monday I visited some of the neighbouring families, and the river, a delightful and grand object. *Though it was very low, not reaching half-way up its*

banks, yet to me it appeared extremely large and grand. I was told that in the time of the spring freshets it overflows all its banks, and covers that whole intervalle, two miles broad, in some places two or three feet deep. During that time every house and barn is an island; the potatoes, and other things that may be injured by water, must be carried up to the garret. Every house has a canoe for sailing into the barn or byre, or neighbour's house. The fence-poles on the lowest grounds are collected into heaps and laid in a safe place. But sometimes the freshet rises higher than expectation, and carries off the fences that were thought free of danger. Then the farmers are seen in their canoes, and their servants up to their breasts, going after their fence-poles; and sometimes they lose them after all.

“ I was informed that the use of the beautiful row of trees along the river-side was to prevent the ice from spreading over the intervalle and destroying houses, cattle, &c.* When the spring melts the snow everywhere, the streams and little brooks break their ice and carry it before them to larger brooks and smaller rivers, which carry it forward with accumulating force. The resistless fury of a thousand streams, and the ice carried with them, drive before them the ice of the great river itself, with reiterated and irresistible crashes. This ice is chiefly carried down the main stream; but some of it would break out here

* This mode of planting trees along the edges of intervalle and marsh land, was first introduced into the lower colonies by the French; and the object seems to have been to preserve the soil, by retaining it by the roots, and to prevent the encroachment of the sea. The tree principally employed was the willow, and by them it is supposed to have been introduced into Nova Scotia, where it is very common in the older settlements.

and there with incredible fury; but the trees serve as a barrier against it.

“Next day the man came for me to go where I had promised to preach. When we reached the house, the man and his wife came out to welcome me in. We soon inquired whence each other came. He told me he came from Clocky Mill, near Gask. I was astonished, remembering instantly that when I was a young lad at Kinkell, at the grammar school, I heard much talk of the miller of Clocky Mill going to America. I told them this, and at once we became great friends. We admired the Providence that orders all our lots. I began to think that God had other designs in sending me here than preaching to the Congregationalists. I preached to two or three families with uncommon life and earnestness, as my meeting with this family was unexpected and providential.

“Next morning I took a view of his farm. It was large, and in good order. The land seemed good all around the lake, and almost wholly unsettled. A beautiful river flowed for three or four miles from it, with scarcely any fall, into the St. John, so that the tide of the St. John reached the upper end of the lake. After breakfast I returned to Mr. Burpe’s, reflecting on the wonderful disposals of Divine Providence in ordering and changing the lots of men in this world. Next day I crossed the river, to see one or two families who had invited me, and one who had promised to take a jaunt up the river with me. I was informed of a number of the New England settlers, who, being discontented with the fine intervale, *on account of the trouble and danger of its freshets, had moved twenty miles up the river, and settled there*

on land high and dry, though not so rich. I was requested to visit them, and I was desirous to go. I saw this gentleman, who was willing to set off with me next Monday. I found him a pious and agreeable companion.

“ On Monday we went, and reached the place that night. I preached on a week-day and on the Sabbath, and visited and conversed on other days, pressing them to live by faith on the Son of God, and obey by faith. They were destitute of public ordinances, and were plainly the poorer for it. The family in which I was were remarkably regular. There were five boys and five girls of them, from marriageable age down to infancy; and I do not remember to have seen an angry look or to have heard a cross word among them during the time I was there. I admired the regularity of the family. The cause was this: the father was ailing, of a slow consumption, so that he could not work, and he directed his whole endeavours to instructing his children in temporal and spiritual matters. And, to all appearance, God was with him.

“ Next Monday we came down the river to the Nashwaak opposite to Fredericton. We went up the Nashwaak for the highland settlement. On our way we saw a Baptist church, where my guide proposed to stop two days, and give them a sermon or two. I could not refuse. The congregation was small, but respectable. When I reached the Highlanders, I found they were the remains of a Highland regiment which the British government had settled there at the conclusion of the revolutionary war in America. I found they had been miserably abused in their settlement. The officers got large lots of the best *land; the men got lots all length and no breadth.*

The consequence was, that one-half of the men had to leave their lands and shift for themselves somewhere else. The rest took possession of their lots, some of them for something and some of them for nothing, and thus made a shift to live. Their dispersion disabled them from maintaining a minister of the gospel, and left them as stray sheep in the wilderness. A few of them had turned Baptists and Methodists; but the best and the worst of them had continued Presbyterians, but could do little to maintain the gospel. I preached to them, and gave the best direction I could to live a life of faith upon Christ, the Saviour of sinners. Next day I stopped at Fredericton, but had no opportunity of preaching. The day after I returned to my old quarters, where I stayed and preached the Sabbath following.

“On Monday I set off on my return home, and that night slept at the house at the lake, where I was treated so kindly before. In passing the few miles of wood from the river to this house, it was so dark that I had to trust the horse more than myself. In the middle of the wood he turned suddenly to the left hand. I struck him to turn him back, but immediately he turned again. I struck him again, but still he turned to his own way. I was then visited with a sudden fear that he might be right, and that I was putting him wrong, and so I let him take his own way, and he soon brought me to the house. As soon as he was stabled, and I began to chat with the good man, he told me I was wrong, and the horse right, so that if I had not yielded we must have been out all night. In this house I met with every *Christian* attention, and left them in the morning with *mutual feelings of love and kindness.*

“Next night I reached the lady’s house who showed me the way going, and who invited me to lodge with her on my return. Her husband was at home, and welcomed me cordially. We employed our time chiefly in religious conversation, giving and receiving mutual instruction. Of books, they had only a Bible and a hymn-book, with both of which they seemed pretty well acquainted. We concluded with family worship, and retired for the night. The house was all kitchen, and my bed was on the floor. The soil was sandy and the fleas numerous. I could get no rest or sleep, with their constant biting and crawling. As soon as I found all the rest were asleep, I went and shook them away as clean as possible, and then returned unseen to my bed. I was soon as bad as before, but made no complaint, and remained as content as I could, and rose with the rest. We spent the morning in religious conversation, and after breakfast and family worship we prepared to go to the place where I was to preach. They came to hear the first Presbyterian minister that had come to the place. I preached as plainly and faithfully as I could on these words, ‘Look unto me, and be ye saved.’ I conversed but little about the sermon after it was over, as I needed to be on my way home. One of the Highlanders who were at sermon, took me along with him, and lodged me with much Christian feeling. Next day he rode nine or ten miles along with me—that is, three miles past the house where the strap of my saddle-bags was cut—where we parted most affectionately. I soon reached my kind friend, Mr. Scott’s, who prevailed on me to stay all night with him. He entertained me by reading curious poetical compositions of his own. I endeavoured to make my conver-

sation pleasant and profitable to him. Having stayed all night, I set forward in the morning. I soon reached the place where my horse before walked so steadily on the side of the dyke. He never offered to try it again. He saw the path leading round the dam, and took it at once. When we came back to the road, I alighted, to have a better view of his footsteps along the dam side. I could distinguish them. I travelled till I came to Westmoreland, where I lodged with a Baptist. He requested me to preach in their meeting-house. I did so, and reached home the second day.

“On getting home, I heard there was a vessel at the beaches, and a minister on board. Next morning I took a boat and went to see; and there I saw Mr. (now Dr.) M'Culloch. By-and-by his family and baggage were brought ashore. Mr. M'Culloch was intended for Prince Edward Island; but Dawson* saw among his baggage a pair of globes. This occasioned his being called to Pictou, where he still remains.”

The following fragment was intended probably to appear in the narrative about the close of the century:—

“By this time the influence of the war began to reach us, and we indulged a hope, a vain hope, that it would all prove to our advantage. It was so in part. Our governor raised a regiment to help it on, and this freed us of almost all the vagabonds and drunken old soldiers, who had lived in Pictou since the peace of 1783, for they all, and they only, enlisted.

* *The late John Dawson, Esq., for several years an influential person in Pictou.*

“ We hoped to profit by an increase of the price of such articles as we could sell; and in this too we partly obtained our desire. Among other things, squared timber came to be in demand; and even this might have been turned to profit had we known to make it in moderation, and for the purpose of obtaining articles really useful; but the love of money did not allow us to stop here. The farmer neglected his farm and went to square timber; the consequence was, that he had to go to the merchant to buy provisions, and the merchant persuaded him that he needed many other things besides provision. If the farmer scrupled to buy mere superfluities, he would ask him, Why do you hesitate? you know that a stick of timber will pay it. Thus a taste for vanities and expensive living was introduced among us. This answered well enough for a time, but after a few years the price of timber fell, and the taste continued and could not be gratified. A still greater evil was, that the love of grog was introduced among us. We did not see its evil in time, for the enemy sowed his tares while we were asleep. But after some time it was seen to increase, and spread irresistibly. Many thousand pounds worth of timber have been sold from Pictou, which cost nothing but the making; but it were telling Pictou many thousand pounds that never a stick of it had been made.”

The following fragment gives a sketch of part of his labours on a visit to Prince Edward Island in 1806:—

“ 1806, July 1.—Went to Prince Edward Island. The inhabitants were still increasing, and my visits needed to more and more new settlements, as well as to the old ones.

“On the 2d, being Tuesday, I landed at Three Rivers. On Friday I preached three sermons on Eph. ii. 3–5, and went to Murray Harbour. On Saturday, the 5th, I preached two sermons, and came to William Graham’s, seven miles distant, and preached one discourse, and returned to Three Rivers. On Sabbath, the 6th, I preached three times at Three Rivers. On Monday, the 7th, I went to Bay of Fortune, and on Tuesday, the 8th, preached two sermons there. On Wednesday, the 9th, went to St. Peter’s, and preached there two sermons on Thursday, and two on Friday. On Saturday, the 12th, I went to Cove Head and preached. On Sabbath, the 13th, I preached three sermons, and three more on the Tuesday following, from Rom. v. 1–12, and Eph. ii. 10. On Wednesday, I preached at Mr. Simpson’s, New London, on Ezek. xxxvi. 31—a very pious and intelligent man from Moray. On Thursday, I preached at Mr. Cosen’s two discourses on Gal. ii. 20. On Friday, I preached at Malpeque, one sermon. On Sabbath, the 27th, I preached the action-sermon, on Phil. ii. 5, fenced the tables, and served four, and preached a Gaelic sermon. I also heard Mr. Pidgeon serve a table and preach. On Monday I preached twice on Heb. x. 12, and Isa. vi. 66, 67, and heard Mr. Pidgeon preach. After sermon went to Bedeque.”

The following contains an account of part of a journey to the confines of the United States in the year 1815:—

“1815. I was at different times petitioned and importuned to visit and aid, as I could, a settlement of *Highlanders*, near Scoodie River, on the very borders of the United States. I took my horse to Mr. Creel-

man's on the Shubenacadie, about fifty miles, and there I left him till I should return. There I took a passage aboard one of the vessels that carry plaster of Paris to the United States. She was bound to Eastport, in Passamaquoddy Bay. The captain engaged to land me at Eastport, for he meant to call there. His vessel was heavy laden, and we had a good deal of high winds right ahead. Every wave overflowed, and often she seemed as if she could never recover herself. We had every incitement to prayer times without number. It pleased the Supreme Ruler at last to rebuke the wind, and to give us a beautiful slender breeze. We came on Saturday afternoon to anchor beside a small settlement on the New Brunswick side, the inhabitants of which were chiefly builders of small vessels. I was kindly invited to lodge at the first house we came to. I told the landlord I would be happy to preach on the following day, if they had no minister. He told me they had none, and he would warn them all, and he was sure they would all gladly come. They came almost all, and heard with apparent attention and concern. I endeavoured to lead them to the knowledge of themselves and of Christ the Saviour. I committed them to God, and the word of his grace, and left them much affected.

“ We set sail by day-light on Monday morning. As we sailed along, we wondered at the barrenness of the shore, for scarcely was anything to be seen but rocks. When we came opposite to St. John's, I could not see it distinctly, we were so far to sea. Though we were several leagues from land, yet when we came to the river, its channel formed a striking contrast to the ocean; a large stream of apparently

fresh water keeping its course quite distinct from the sea-green on both its sides. We had a beautiful breeze all the way to Eastport (so called as being the easternmost place in the United States). I got a passage immediately, in a boat going to St. Andrew's, sixteen miles distant. There I was kindly entertained and lodged by Mr. Pagan, uncle to the Pagans in Pictou. Next day I hired a boat to Scoodie, sixteen miles. I landed; and looking for a place to dine at, I chanced to see one of the Highlanders that sent for me. I introduced myself to him, and he told me he had a horse to carry me. We set off with little delay. Word of my arrival soon reached all of them, and most of them came next forenoon to see me. Having come so far to see them, I told them I would do my best for their instruction and direction; and they must do their best to receive my instructions, and the blessing of God along with them. They said that no people needed instruction more than they; and they hoped that God had given them some sense of their need, and would give them more of it. They were very eager to receive instruction, and I wished to gratify them. I preached often, and talked often to them, in great and small companies. In every house I directed them to faith in Christ, and holiness of life, and to morning and evening worship in the family and closet. After being two weeks among them, I left them for eight days, and spent that time with another settlement of the same people, ten or twelve miles distant. As soon as the Sabbath was over, I returned and preached, according to an agreement made before I left them. At the conclusion, I intimated publicly that as they had several times expressed a desire to have the sacrament of the

supper dispensed to them, I would do so next Lord's day. I informed them that I would converse with intending communicants, and help to prepare them every day before next Sabbath, except during the time of public worship on Thursday and Saturday. I informed them, also, that none could be admitted without a certificate from Mr. Morrison. This Mr. Morrison was a very pious man, and very attentive to collect them on the Sabbaths, and read to them, and pray for them.

"The week was spent in preparing, as well as we could, for receiving the sacrament. A considerable portion of time was spent in secret prayer and self-examination. On Sabbath the sacrament was dispensed, and received with a great deal of sobbing and tears, and, I hope, with no little faith and love. The people here who came from Scotland knew the Gaelic best, but the young generation born here knew the English better; so I had to preach in both languages, to accommodate both. The old people, born in Lord Reay's country, Sutherlandshire, endeavoured to maintain the piety which they saw at home; but many of the young forgot the Gaelic, and had all their knowledge by the English.

"On Monday I preached in Gaelic and English, and bade them farewell. A number of them came to me after sermon, and told me they could not bid me farewell till they heard me preach another sermon; and their plan was, not to detain me there, but to go along with me to Scoodie, and get me the English church to preach in, and that after sermon we would part affectionately. I could not refuse my agreement to this.

"Next morning we set off. There were between

twenty and thirty horses, all but mine carrying double. We readily got the church, and all the Highlanders got in; a number of the town's-people got in too. I had to explain that the first sermon must be in Gaelic, and the second in English. Some of the English people stayed in all the time of the Gaelic. I preached to the Highlanders on 2 Cor. xiii. 11, and dismissed the congregation; and preached in English on Gal. vi. 14. Two young men, who had been hearing me, requested to go along with me eight or ten miles, and that I should preach to them."

Such is Dr. M'Gregor's simple, unaffected, but most interesting account of his early labours. It tells its own tale of hardship, devotedness, and success, so well, as to render comment unnecessary.

Dr. M'Gregor enjoyed uninterrupted, vigorous health till the year 1824, when symptoms of cancer appeared in his under lip, rendering a surgical operation necessary. The wound was soon healed, and the cure proved effectual. He retained his usual soundness of constitution till 1828, when he had a stroke of paralysis, by which he was so much affected that for a few days he was deprived of the power of speech, and for some weeks was laid aside from his public labours. By prompt and judicious medical assistance, and through the blessing of God, his health was comparatively restored, so that he resumed the work of the ministry, and preached even with more than ordinary vigour on the very Sabbath which preceded his death. Having performed the public duties of that day in a manner which surprised his congregation, considering the debilitated state of his health, *he was on Monday evening, while sitting with his family, visited with another paralytic stroke. He*

had just finished the exercise of family worship, and was preparing for the repose of the night, when suddenly his bodily frame was shaken, the features of his face were distorted, his power of expression was gone, and he was in the act of falling on the hearth, when Mrs. M'Gregor, being in the room at the time, laid hold of him, and prevented his fall. After this he was scarcely able to hold any communication with his family; and after surviving, in great agony, till the Friday forenoon, he departed, to be with Christ, which was far better.

Dr. M'Gregor was rather above the middle size, had a somewhat long visage, dark complexion, and an athletic active frame. His temperament was warm, inclining to the poetical, and he possessed no small degree of genius. His general information was extensive and varied, while his manners were exceedingly plain and affectionate. In a little work, entitled, "William and Melville," written by Dr. M'Culloch, the author introduces Dr. M'Gregor, with the view, evidently, of giving the reader a distinct idea of the man, in his general appearance, manner of behaviour in society, and style of preaching:—"In the course of the evening the clergyman arrived. Few of the older Presbyterians of these provinces are strangers to the apostolic enterprise and exertions of Dr. M'Gregor. At a period when Nova Scotia presented to a clergyman only toil and privation, he resigned the endearments of the land of his fathers, and cast in his lot with the benighted and solitary inhabitants of the forest. Aroused to activity by the vigour of youth, and burning with desire to promote the best interests of man, he traversed the pathless solitudes in every direction; not to collect the hire of the

labourer from the people of the wood, but to share their hardships and soothe their sorrows with the tidings of salvation. Wherever a prospect of usefulness opened, he disregarded fatigue and outbraved danger, that the lost sheep of the desert might be restored to the fold. In one of these excursions of mercy he had now arrived at the cottage.

“In the opinion of Melville, the appearance and manner of the clergyman were little calculated to produce an impression in his favour. With the homely garb of the country, he combined a plain simplicity of language, which indicated neither literary nor scientific acquirements. In the course of the evening, however, Melville was agreeably disappointed, by discovering, under this unassuming exterior, an extent of information and good sense which he had not anticipated. The clergyman’s capacities of directing the conversation particularly attracted his attention. Whatever topic was mentioned he appeared constantly to keep in view that he was the minister of Christ, and by the well-timed introduction of some striking and affectionate remark, he imperceptibly turned the thoughts of the company to the grand ends of human existence. Though Melville had no desire for religious instruction, he found it impossible to listen without being pleased.

“In the cottage, the succeeding day was a Sabbath to the Lord. Mercy and truth had met together ; and there was joy in the wilderness and solitary place. The clergyman’s discourse was rather a general exhibition of divine truth, than the regular discussion of a particular topic. He viewed his hearers *as the servants of God*, and the subjects of his law. *Adverting to the precepts of religion, as a transcript*

of divine rectitude, he showed them the immutable nature of this standard of righteousness. Bringing them to its test, he subjoined an impressive exhibition of the great misery and utter helplessness of man; and then turned them to the Saviour as their sole relief. In simple but glowing language, he delineated the love and grace of the Redeemer; and, affectionately soliciting from them the submission of faith at the footstool of mercy, he pressed upon their minds the value of a religious life, and cheered them with the gospel, in its blessed consolations and glorious results.

“As the clergyman proceeded, the elevation of his feelings reached the heart of his hearers: his sentiments, combined with the mellowed tones of his voice, were like showers that water the earth. It was a time of refreshing from the presence of the Lord.”

As a Gaelic scholar, Dr. M'Gregor had, probably, no superior in British America;* and, when he addressed the Highlanders in their native tongue, the effect was most striking. With breathless attention, and tears in their eyes, they would listen for hours to the precious tidings of salvation, falling upon their ears, like sweetest music, in a language that awakened the most heart-stirring associations.

His benevolence was of the most diffusive kind: he was constantly engaged in some charitable enterprise, either of a local or general nature. He was a special supporter and advocate of the Pictou Academy, and was one of its most devoted trustees, from its first institution till the period of his death. He

* He published a small volume, entitled “*Dain à Chomhnadh Crabhuidh*,” in which his object was “to clothe the doctrines of the Gospel in Gaelic versification, that he might unite the best lessons with the sweetest melodies of his native land.”

was an ardent friend of all missionary associations, and took a deep interest in the proceedings of the British and Foreign Bible Society. In short, whatever had benevolence to recommend it, or bore on the prosperity of vital godliness, commanded his attention and kindled his ardour.

“Dr. M‘Gregor,” says the Rev. Mr. M‘Kinlay, “was a man of truly apostolic spirit, and eminently fitted for the sphere in which Providence placed him. In patiently enduring privation, encountering hardship and loss, sparing neither body nor mind in the cause of the gospel, in being instant in season and out of season, in fervid interest in the spiritual welfare of his fellow-men, and in irrepressible zeal for the honour of the Redeemer, he has been equalled by few, and perhaps surpassed by none.”

When in the neighbourhood last summer, we paid a visit to Dr. M‘Gregor’s grave. It was on the afternoon of a beautiful day, and in company with two of his sons—one of whom, we were told, bore a striking resemblance to his father. After passing through several fields we reached the burying-ground, which is at a little distance from the road, and close to the margin of the East River. It is an interesting locality, and must have presented a very imposing spectacle on the day of interment, when nearly 2,000 persons collected on the spot. Mr. M‘Kinlay writes: “I shall never forget the peculiarly imposing solemnity of the procession—a dark, dense column of mourners, headed by a few venerable individuals, the particular friends of the deceased, slowly advancing, under a brilliant sun, and along the pure dazzling snow, to the sacred spot where his mortal remains *shall repose till the resurrection.*”

Exactly opposite the burying-ground, on the other side of the river, stood the first church that was built for Dr. M'Gregor, nay, the first that was erected in the district ; while on the same side with the burying-ground, and little more than a mile distant, are the church in which he preached his last sermon, and the house in which, almost immediately after, he died. The tombstone bears the following inscription, by Dr. M'Culloch :—

AS A TRIBUTE

Of Affectionate Regard for the Memory of the late

REVEREND JAMES M'GREGOR, D.D.,

The first Presbyterian Minister of this District, who DEPARTED THIS LIFE, March 3, 1830, in the 71st Year of his age, and the 46th of his Ministry. This TOMB-STONE was erected by a number of those who cherish a grateful remembrance of his *Apostolic zeal and labours of love*.

When the early settlers of Pictou could afford to a Minister of the Gospel little else than a participation of their hardships, he *cast in his lot with the destitute*, became to them a pattern of patient endurance, and cheered them with the tidings of Salvation. Like Him whom he served, he went about doing good. Neither toil nor privation deterred him from his Master's work, and the pleasure of the Lord prospered in his hand. He lived to witness the success of his labours in the erection of numerous Churches, and in the establishment of a Seminary from which these Churches could be provided with religious instructors. Though so highly honoured of the Lord, few have exceeded him in Christian Humility; save in the Cross of our Lord Jesus Christ he gloried in nothing; and, as a public teacher, combining instruction with example, he approved himself to be a follower of them who through faith and patience inherit the promises.

CHAPTER IX.

Arrival of Rev. Messrs. Brown and Ross—Formation of the Presbytery of Pictou—Biographical Sketches of the Rev. Messrs. Brown and Ross.

AFTER labouring alone for nine years Dr. M'Gregor had the pleasure of receiving, in answer to earnest solicitations, two coadjutors, the Rev. Duncan Ross, and the Rev. John Brown. Mr. Brown, who still survives, stated to us, when we visited him at Londonderry, that, when a young man, occasionally attending meetings of Synod, he was deeply grieved to hear read affecting letters from Dr. M'Gregor respecting the destitute state of Nova Scotia, and to perceive so great unwillingness on the part of preachers to respond to the appeals made to them. On this, he and Mr. Ross, then like himself a student of divinity, entered into a mutual engagement to devote themselves, as soon as licensed, to the mission. They reduced their agreement to writing, and by mistake one of them shut it up within the leaves of a volume that belonged to the hall library. On the book being returned, the librarian discovered the paper, and made known its contents to the professor, the Rev. Mr. Bruce of Whitburn, who lost no time in making sure of the services of the young men. They arrived in Nova Scotia, by way of New York, in the summer of

1795, and almost immediately after Mr. Brown was settled at Londonderry, and Mr. Ross at West River. On the 7th of July, the same year, the three, the Rev. Messrs. M'Gregor, Ross, and Smith, constituted themselves into a presbytery, called the Associate Presbytery of Nova Scotia, or more commonly, the Associate Presbytery of Pictou. We are sorry that we can give no account of the circumstances attending its formation, as the proceedings of the first five years are not on record; but, in the absence of these, as we have already given an account of Dr. M'Gregor, we shall here introduce sketches of his associates.

The Rev. Duncan Ross was a native of the parish of Tarbert, Ross-shire, and at an early period of life removed with his parents to Alyth, in Forfar. Having received his Latin education at the parochial school of that town, he passed through the usual curriculum at the Edinburgh University, and afterwards studied theology under Professor Bruce, at Whitburn. Obtaining license as a preacher of the gospel, he was, on the 20th of January 1795, ordained by the Presbytery of Forfar as a missionary to Nova Scotia; and, along with the Rev. John Brown, arrived in the province, by way of New York, during the summer of the same year. Being qualified to preach in Gaelic, he was destined to Pictou, to relieve Dr. M'Gregor of a portion of his labours. The arrival of a second minister in Pictou was an event to secure which Dr. M'Gregor had earnestly and repeatedly appealed to the General Associate Synod, and for which he had often offered up his supplications to the great Head of the Church: most cordial, therefore, was the reception he gave Mr. Ross, who did not prove unworthy of it. In the closest fraternal alliance he

co-operated with Dr. M^cGregor in all good things, so long as their heavenly Master permitted them to associate together on earth.

Shortly after his arrival, Mr. Ross assumed the pastoral charge of what from that time came to be designated the "Congregation of West River." The West River, properly so called, was the chief scene of his labours ; but he gave a portion of his time to the families settled on the Middle River, and to those in an opposite direction, who resided on Roger's Hill. He also extended his care to the few families that were located on the Harbour of Pictou. The above, with the addition of a few families in Stewiacke, district of Colchester, which he visited occasionally, was at that period the extent of his charge. During the course of his long pastorate, Mr. Ross was a diligent and successful labourer. Besides his more ordinary duties, he often fulfilled missions to places at a distance, and he took a lively interest in whatever conducted to the benefit of his fellow-men. Zealous in the cause of education, and particularly in reference to the branches which are subsidiary to the training of young men for the gospel ministry, he was ardent in his attachment to the Pictou Academy, of which he was a trustee from its foundation till his death. He was a constant advocate of the London Bible Society ; the first in Pictou, if not in Nova Scotia, to encourage and form temperance societies ; and an active promoter of agricultural interests in the district. The influence of his recommendations and example was in a variety of forms perceptible among his people, and they acquired the habit of contributing liberally *in behalf* of every laudable object.

Mr. Ross was well qualified to write for the pub-

lic; but the only things of consequence which he published were three letters, entitled "Baptism in its Subjects and Mode," which indicate no small acuteness and information. As an illustration of his style of composition and powers of reasoning, we give the following quotations:—

"We find that, from the time in which God drew a line of distinction between the Church and the world, children were considered as a part of the Church, and partakers of its privileges. It has been shown that the covenant by which they were admitted is an everlasting covenant. Now, as children are members of the Church by an everlasting covenant, it is certainly incumbent on those who would exclude them to show their authority. I find express divine authority for the admission of children, but never could find any but human authority for their exclusion. Had children never been admitted, the case would have been different. You admit, 'If it could be proved that our Lord or his apostles ever brought an infant into the gospel Church, or that they had a right to it, then it would be necessary to show when that right was abrogated.' This is correct, and brings the dispute to a fair issue. You, however, seem sensible that you are on ground where your standing is rather ticklish, and therefore try to guard it as much as possible. You say, 'By our Lord and his apostles.' It has been shown already that they were admitted, by himself doubtless, many hundred years before he appeared in the flesh; therefore they needed not a second admission. The re-admission of persons who are in the Church already involves a degree of absurdity; and we find that *none of those who were believers in Christ at*

the time of his death were ever admitted into the Church, under the New Testament dispensation, because they were never out of it, for in them was the Church continued. Paul, however, joined in the revolt, rejected for a time the Son of David, and was out of the Church : therefore, he had to be re-admitted as another sinner. When circumcision, or baptism, is termed an initiating ordinance, it has a respect to converts : those who were, or are in the Church, are thereby merely recognised as its members. That they had their right to it from the time of Abraham till the commencement of the Christian era, has not, as far as I know, been questioned. Your only subterfuge, then, remains in the words *Gospel Church*. It has been proved already that the Church is the same, and to this Church they were admitted. As you say *Gospel Church*, I would ask, at what period was the Church of God not the Gospel Church? It was so in the days of Abraham. 'The Scripture, preached before the gospel unto Abraham,' says Paul. (Gal. iii. 8.) The Church in the wilderness was the Gospel Church. (Heb. iv. 2.) 'For unto us was the gospel preached as well as unto them.' The new covenant was promised to that same Church into which children were admitted, and it is by being admitted to it that we have a claim to the new covenant. Now, though our Lord did not re-admit infants, their admission having been sanctioned long before his personal ministry, he did all that could be desired to confirm their admission, in these words : '*Of such is the kingdom of heaven ; of such is the kingdom of God.*' Since the right of children to membership in the Church was granted by an everlasting covenant, and recognised by our Lord Jesus Christ,

every attempt to deprive them of it by any man, or body of men, must be highly offensive to the great Head of the Church.

“It remains now to be inquired how far the inspired writers of the New Testament confirm this view of the subject. You say, ‘I conceive we cannot discover from the law of circumcision who are fit subjects of baptism, as the covenant of circumcision has waxed old and vanished away, and a new and better covenant has been brought in, which embraces the believing Jew and Gentile; and it is from this new covenant that we are to learn who are interested in it, and what laws they are to obey.’

“Seldom can so many and so gross mistakes be found in the same number of words. In the *first* place, you confound two distinct covenants—the everlasting covenant made with Abraham, and the temporary covenant made with the Israelites four hundred and thirty years after. The former of these being everlasting, cannot vanish away; the latter not being so, has waxed old and vanished away. *Secondly*, You say, that the new covenant embraces the believing Jew and Gentile; but, sir, what interest has the believing Gentile, on your principle, in a covenant made expressly with the house of Israel and Judah? (Heb. viii. 8; Jer. xxxi. 13.) If you hold with us that the Church is still the same, our interest in the new covenant is plain, and the membership of children, and their right to the seal of the covenant, is equally so, for you know that they enjoyed it in the Church of Israel: but if you hold that the Christian Church is another and a distinct Church, please inform us what right this new Church has to a covenant made expressly with the Church of Israel. *Thirdly*, You say,

‘It is from this covenant we are to learn what laws they are to obey.’ Did you, sir, read the covenant? I have read it both in Jeremiah’s prophecy and in Paul’s epistle, but can find no law there. It is a covenant of free promise.

“To invalidate the argument for the membership of children drawn from Christ’s recognising them as such in these words, ‘Of such is the kingdom of heaven—the kingdom of God,’ you try to twist it round and round: you ask, ‘Did Christ baptize them? baptism was then in use?’ Here you confuse the minds of your readers. Baptisms were in use since the days of Moses; the dispensation under which the Church then was stood in divers baptisms (Heb. ix. 10): but the ordinance about which we are disputing was instituted by our Lord after his resurrection, and therefore could not be in use then. You plead for the article, that it should be read, *Suffer the little children to come unto me*. This is granted: but then you wish to have the article turned into the pronoun; and, instead of *the children*, you, under the direction of Judson, would read *these children*. This cannot be allowed. Our Lord said (Mark x. 14), *Suffer the little children to come*: and no man has a right to change *the children* into *these children*. But even this twist will not invalidate the argument, which rests on these words, *Of such is the kingdom of heaven*. You seem sensible of this, and ask, ‘Does he mean such in age or humility?’ I answer, Such in age; for the disciples would hinder none to come for their humility, but for their age; and our Lord was displeased with them, not for hindering humble persons, but little children. You insinuate that your principle originated with the disciples, and here I would


date its commencement. But as our Lord was much displeased with his disciples then, there is no reason to believe that he is less displeased with those who imitate them in this particular now.' ”

Mr. Ross, from his regular habits, generally enjoyed good health ; but, in the fall of 1834, immediately after assisting at the dispensation of the Lord's supper at Pictou Harbour, and taking a leading part in the ordination of Mr. Alexander M'Kenzie, a student of Pictou Academy, as a missionary to Canada West, he complained of indisposition. He reached home, but felt no better. The disease was in the bowels, and medicine proved unavailing. He expired on the 25th day of October, in the sixty-fifth year of his age.

As to bodily stature, Mr. Ross was rather below the middle size, broad and strongly made, and during the latter years of his life somewhat inclined to corpulence. His appearance in the pulpit was particularly clerical—his snow-white hair contributing not a little to the effect. His company was universally acceptable from his affability, harmless facetiousness, and intelligence. His public ministrations were highly valuable, from their clearness, variety of matter, and oftentimes striking and ingenious illustration. In ecclesiastical courts, from the complexion of his mind, he was eminently serviceable in resolving such difficult and intricate questions as happened from time to time to form the subjects of consideration. He was much beloved as a man, and highly revered as a Christian minister.

The Rev. John Brown was born in the Common of Fossaway, Perthshire, in the year 1766. He studied a

Glasgow College, and afterwards attended the Divinity Hall at Whitburn. He was licensed at Milnathort in February 1795, ordained next day, and sailed for Nova Scotia at the end of the same month, in company with Mr. Ross. When he arrived at Londonderry the congregation was in a very divided state; but the very first sermon he preached to them, from Numb. xxxii. 10, "Let me die the death of the righteous," &c., which was composed while crossing the Atlantic, and without the remotest idea of the place or circumstances in which it should be delivered, proved, through the divine blessing, the means of healing their differences. The discourse was regarded by the friends of Mr. Smith as a well-merited encomium on their deceased pastor, and the other party eagerly seized the opportunity of returning to a state of concord. They united in calling Mr. Brown, who accepted of their invitation in preference to that from Amherst, and he was settled among them almost immediately. Here he has continued to labour for upwards of half a century. His jubilee was celebrated in 1845; and although he received a colleague a few years ago, he still takes part in the ministry. So far from regretting having left his native land, he said to Mr. Bayne, when invited to become his colleague, "Were I to choose my life again, it would be that of a minister; were I to choose the field of labour, of all the world I would choose America; of all America, Nova Scotia; and for all that I have yet seen of Nova Scotia, I would choose Londonderry."* On visiting Londonderry last summer, after addressing the congregation, we spent a few hours

 * Mr. Bayne's Speech at the Jubilee,—reported in *The Eastern Chronicle*.

both pleasantly and profitably under Mr. Brown's roof. We found Mrs. Brown (daughter of the late Mr. Beveridge, Paisley), who accompanied him to Nova Scotia in 1795, alive and in excellent health. "Even to your old age I am he; and even to hoar hairs will I carry you."

CHAPTER X.

History of the Presbytery of Pictou till its union with the
Presbytery of Truro.

THE three brethren very soon sent home earnest appeals for additional assistance. "The harvest truly was plenteous, but the labourers were few."

"The people generally," says Mr. Brown, in a letter, of date October 15, 1796, "are in a pitiful situation as to gospel privileges. They have few to break the bread of life among them; and are much torn and hurt by itinerant preachers, who know not what they say nor whereof they affirm. These are chiefly from among the Methodists and New Lights. These last are a most enthusiastic sect; some of them pretend that they have been in heaven, and have seen the book of the divine decrees, and that they know who they are that belong to the election of God, and who not. They say also, they can commit no sin, however profligate the part may be which any of them may act. And wild and pernicious as these doctrines are, they are embraced by many. Satan is busy sowing his tares. He has many labourers in this wide field, who are as active in his service as one would think it is possible for men to be. But the *more diligent* they are in this employment, the call is

the more loudly addressed to an evangelical ministry to come over and help us. We have had numerous applications to the presbytery for supply of sermon. Considering the paucity of our numbers, and a pastoral relation being fixed betwixt us and our respective flocks, it was out of our power to give to many of these any sermon at all. Though many of these are greatly discouraged, yet we have as many vacancies still as would give constant employment to five preachers. Were this number coming over, we would soon have applications for as many more. It is an affecting thought, that there should be so many hungering after the bread of life, and none to break it among them." These appeals and representations, however, were for a time ineffectual. In 1799 the Rev. Francis Pringle, of the Synod of Ireland, having demitted his charge, in consequence of many of his people joining "The United Irishmen," he was, with his own consent and the approbation of the Synod, missioned by the Presbytery of Kirkaldy, with a view to his settlement in Prince Edward Island. He set sail for his destination by way of New York; but, on reaching that city, the Presbytery of Pennsylvania laid hold of him, and, on applying to the Synod, they were allowed to detain him within their bounds.

A letter from Mr. Ross, which came before the Synod at its meeting in October 1801, led to the appointment of Mr. Alexander Dick to Nova Scotia, who, to the great joy of the brethren, arrived in the spring of 1802, and was ordained over the congregation of Douglas on the 21st of June 1803. In a letter which Mr. Dick sent home soon after his arrival, and which appeared in the *Christian Magazine*, he thus expresses himself: "At present I am

in the township of Douglas, the inhabitants of which have given me a call. The congregation is upwards of forty miles in length, and my labours must be great. I have to preach in three different places; one half of my time in one of these, and the other half divided betwixt the other two We have sent you an address and petition for further help in the work of the ministry, and I earnestly beg that every means may be employed for our speedy relief. . . . Multitudes are crying for relief; they would set their faces heavenward, but have no minister to point out the way thither. Two ministers are needed for Prince Edward Island, one for Amherst, and one for this part of the country, and several more for other parts with which I am unacquainted. How distressing is the case of the presbytery, when petitions are laid before them, and they are obliged to tell the petitioners, some of whom have come from great distances, that they can give them no supply of sermon this year!"

The address and petition referred to in Mr. Dick's letter is a thrilling production. We give the following extract from it :—

. . . . "We cannot help expressing our sincerest grief at the continued backwardness of young preachers to come out to this country. There are four petitions from this neighbourhood lying before you for seven years, and some of them much more, still unanswered. How many of the young generation are growing up in these congregations without God, without Christ, without hope, insensible of their sin or danger, who might, if they were under the charge of faithful ministers, be an ornament to the gospel profession! How many souls in these congregations have died, perhaps

perished, in this long interval, looking to you and to the young preachers under your inspection, for the means of life? Unheard, unheeded, they have been crying at this time, 'Help, we perish! We have heard of you, that you are zealous for the glory of God, and the honour of the Mediator, and the salvation of your fellow-creatures, even of our souls. We have heard that you are particularly careful to teach the pure and simple truths of the gospel, and to guard against the various errors which false teachers, and corrupt nature embrace instead of the truth, and to lead perishing souls, in the most direct manner, to Jesus the Saviour. We are without the means of grace—we have no ministers, few books, little knowledge. Unlearned and unordained men sometimes offer their assistance to teach us; but we think we may as well offer to teach them, though we cannot discern between right and wrong, good and evil. Providence has directed us to you. Therefore to you we have applied. Under God, we have committed our souls to your charge. Send us speedy help. Let the zeal which we hear abounds in you move you to compassion for our destitute souls. Turn not a deaf ear to our cry; or, if you cannot help us, tell us whither to apply.' Such has been the cry of these people, and we are persuaded that it would have been answered long ago, if the young preachers under your inspection had either the spirit of Isaiah—'Here am I, send me,'—or the zeal of Roman Catholic priests; for, permit us to tell you, that the Papists in this part of the world can more easily get out priests than we ministers.

"Reverend fathers and brethren, it is irksome for us to dwell on such points as the removing of difficul-

ties, and the using of arguments to make ministers and preachers, called to serve Christ in a foreign country, to obey their Master's voice ; for what else are we doing but reproaching them ? Is it not the greatest honour, as soon as they know the Master wants their service, to need no argument, to fear no danger, to brave every difficulty, cheerfully to deny themselves, take up the cross and follow him whithersoever he calls ? The various calls that have been sent from this quarter to you, the Lord has directed, and does direct, to some individual preachers or ministers under your inspection ; and in whatsoever place or corner within your bounds they may be, there the Lord sees them, and thence he orders them. If they neglect to know (for by fair inquiry they may know) themselves pitched upon by him, or if they do not obey, he will not hold them guiltless.

“ Reverend fathers and brethren, it may be proper to enlarge your own views of this work. You have seen our part of the world only upon a map, where a large country will appear as nothing. Had you no other acquaintance with Great Britain, your ideas of it would be indeed diminutive ; you would find it hard to believe that a famous Church could ever be there. Perhaps you would see many things more necessary than to send ministers thither from a distance, and at considerable expense. So you may think with regard to us. But were you to travel through the British provinces here, and see the thousands of souls that are scattered through the woods, destitute of spiritual provision, without knowledge, and without means of knowledge, how would your hearts yearn upon them ! How feelingly would you bewail their forlorn condition ! Turning your mind to your native country,

you could not help exclaiming : ‘O, Scotland ! overcharged with ministers ! surfeited with preaching ! what hast thou to account for ! Would that the half of thy gospel ministers were transported and planted in the wilderness ! Then it would rejoice and blossom as the rose.’ You would not then wonder at our importunity. You would see the propriety of acting with energy and despatch in this great work. Be not discouraged at its greatness. Go on in the strength of the Lord. You know that it is nothing for him to do great things by small instruments, and to accomplish very great designs from very small beginnings.”

In 1803, the Rev. Thomas (afterwards Dr.) M'Culloch, who had been for some time minister of Stewarston, Ayrshire, sailed for Nova Scotia, and on the 4th of June, 1804, was admitted to the charge of the congregation of the Harbour of Pictou. A particular account of his labours will be found in a subsequent chapter.

In 1806, the Rev. Peter Gordon, from Brechin, Scotland, settled in Prince Edward Island ; and in 1808, the Rev. John Keir followed him—of both of whom particular notice will be taken, in connection with the history of the Church in the island.

In 1809, the Rev. John Mitchell, agent of the London Missionary Society, acceded to the Presbytery of Pictou. The scene of Mr. Mitchell's labours was the district of River John, which is situate to the north of the town of Pictou, and is very fertile. The original settlers were of French origin, and their history is not devoid of interest. It would appear that their ancestors were expelled from France during the reign of Louis XIV., on account of their non-

conformity to the Roman Catholic faith. Crossing the Rhine, they settled in the circle of Suabia, Duchy of Wurtemberg, where they continued to reside till a proclamation was issued by George II. of England, presenting inducements to his German subjects to emigrate to Nova Scotia. Some of them complied with the terms of this proclamation, and along with them several whose forefathers had been exiled from Alsace, in France. They landed at Lunenburgh, Nova Scotia; but, at the solicitation of Des Barres, their countryman, they removed, about the year 1754, to Tatmagouche, now a part of the county of Colchester. They were located on what is now designated 'Des Barres' Grant,' from which they never removed. Some of their descendants purchased land at River John, and settled there, as Des Barres would sell none in Tatmagouche, of which he was sole proprietor. There were two of the emigrant families of the name of Perin, that came direct from Lunenburgh, and made a settlement in River John. On their arrival in Nova Scotia they attached themselves to the Church of England, and have uniformly maintained a decided dislike to the Popish faith. From their amalgamation with the Germans they lost, in a great degree, their native language and manners. In the mixed dialect which many of them still speak, they have no books, which considerably impedes their improvement. Some of them can read French, and a few the English language with fluency. What we have said applies chiefly to those who are grown up. The children are beginning, generally, to enjoy the benefits of an English education, and will soon surpass their fathers in intelligence. Mr. Mitchell was the first minister in this district. He was a native of

Newcastle-on-Tyne, England, and was sent out by the London Missionary Society, in the summer of 1800. Having officiated about six years on Chaleur Bay, Lower Canada, and resided a short time in Cumberland, Nova Scotia, he arrived in River John in the fall of 1808. He laboured one winter in this new station without ministerial connection with any ecclesiastical body in the province, but was induced to unite, during the following summer, with the Presbytery of Pictou. Mr. Mitchell, while exerting himself assiduously in River John, directed his attention at an early period to the inhabitants of Tatmagouche. The usual place of sermon was distant about ten miles, by the nearest route, from his residence; and in those times the roads, if they deserved the name, were of the most wretched description. By-and-by he extended his labours ten miles beyond Tatmagouche, to New Annan, then quite a new settlement, and, of course, in a wild, uncultivated state. These things will indicate the great bodily toil to which he was subjected, but which he underwent with the greatest cheerfulness.

In this manner he continued to labour till the year 1826, when Tatmagouche and New Annan were formed into a distinct congregation, when his labours became much less severe. He enjoyed excellent health till near his end. A violent attack of gravel terminated in his dissolution on the 8th of May 1841, in the seventy-sixth year of his age.

Mr. Mitchell was above the ordinary size, well-formed and sinewy, of a fair complexion and cheerful countenance. Although he made no pretensions to extent of learning, he was acute, and possessed a respectable share of general information. He was a

good man, and his memory is much and justly revered.

In the year 1815, the Presbytery of Pictou was still farther strengthened by the arrival of the Rev. William Patrick, who had been minister for a number of years in Lockerby, Scotland.

Mr. Patrick was most cordially received by the people of Merigomish, county of Pictou, and was inducted on the 16th day of November, same year. This settlement was formed about the year 1784, by a number of disbanded soldiers of his majesty's (George III.) 82d regiment; that had served in the American revolutionary war; and as the soil was found to be of good quality, accessions were gradually made to the population from a variety of quarters. Here Mr. Patrick continued to labour so long as his physical strength would allow. From temperament, as well as moral principle, he was a man of activity, and entered on his labours with great vigour. Although in possession of a small farm, he never allowed his agricultural operations to interfere with his ministerial duties: in these he was exemplary. Besides preparing carefully for the pulpit, he was punctual in catechising, in family visitation, and in attending meetings for prayer. He preached often on week-days; and frequently on Sabbath, after delivering two discourses in his own church, he would deliver a third at the distance of a considerable number of miles; he also attended Church courts with great regularity. For a considerable time during the latter part of his life, he felt that his bodily strength was on the decline, and on the 7th of May 1844, he had the satisfaction of having the Rev. Andrew B. Millar, preacher from the United Secession Church, ordained

as his colleague. From this period Mr. Patrick performed little or no public service in the Church, in consequence of debility, which gradually increased, till, suddenly, on being seized with a fit of sickness, which his exhausted constitution could not sustain, he calmly expired on the evening of the 25th of November 1844, in the seventy-third year of his age. Mr. Patrick was a native of the parish of Kilsyth, county of Stirling, Scotland. In his younger years he was brought up in the Reformed Presbyterian Church; but connecting himself, from conviction of duty, with the General Associate Synod, he studied theology under the Rev. Archibald Bruce.

CHAPTER XI.

Union of the two Presbyteries—Basis of Union—Extract minute of first meeting of the Presbyterian Church of Nova Scotia.

THE union between the Presbyteries of Truro and Pictou was consummated in July 1817, on these grounds:—

“I. The following formulary shall be put to, and satisfactorily answered by, all who are ordained to the office of the ministry in the United Church:—

“1. Do you believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice?

“2. Do you believe that the whole doctrine contained in the Westminster Confession of Faith and Catechisms, as received by this Church, is a scriptural exhibition of divine truth; and do you engage, according to your station, to profess and maintain it in the Church?*

* This Church receives the whole doctrine contained in the Westminster Confession of Faith and Catechisms, except that part of it which respects the magistrate's power in matters of religion. They give no decision as to the doctrine taught in these words (Confession, ch. xxiii., sect. 3): “Yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church—that the truth of God be kept pure and entire—that all blasphemies and heresies be suppressed—all corruptions and abuses in worship and discipline prevented or reformed, and

"3. Do you believe that the Presbyterian form of government, as maintained in this Church, is agreeable to the Word of God; and do you promise to maintain it doctrinally, and practically to adhere to its discipline, both as a member of the Church and as a minister of Christ?

"4. Do you engage to maintain the spiritual unity of the Church in its doctrine and government, worship and discipline; and do you solemnly pledge yourself, in the presence of the Lord Jesus Christ and his Church, never to propagate any contradictory principle, nor introduce any contrary practice among those intrusted to your charge, nor in any other public way, till you have regularly acquainted your brethren in the ministry with the alteration of your views, and till these views have been discussed, and the general sentiments of the Church ascertained?

"5. Is love to God and to the souls of men your principal inducement to enter into the office of the holy ministry?

"6. Can you with a safe conscience declare, that you have used no improper means to procure a call to the ministry in this congregation?

"7. Do you accept the call to the pastoral office over this people, and do you solemnly engage to conduct yourself as a faithful minister of the gospel among them, and also wherever Providence affords you an

all the ordinances of God duly settled, administered, and observed; for the better effecting whereof, he hath power to call synods, to be present at them." And they deny the doctrine taught in these words, *ibidem*: "And to provide that whatsoever is transacted in them be according to the mind of God." And they hold that Church rulers have authority, *ex officio*, to meet for government and discipline, whensoever the circumstances of the Church require it, any thing in the Confession, ch. xiii., sect. 2, notwithstanding.

opportunity ; keeping carefully in view that this congregation and the Church at large be by your labours assisted in the attainment of higher degrees of Christian improvement?

“8. Do you promise to exemplify the excellence of Christian doctrine by the conscientious performance of the duties of a holy life, corresponding with your station in the Church, and your relations to society?

“9. Do you declare that you are cordially attached to the civil authorities by which this province is ruled ; and do you promise, according to your station, to give those proofs of loyalty which divine authority enjoins upon subjects towards their rulers?

“10. Do you promise to submit yourself, in the Lord, to the authority of this presbytery, in subordination to superior courts?

“And all these you profess to believe, and promise, through grace, to perform, as you must answer to the Lord Jesus Christ, when he comes with all his saints?

“II. Public covenanting with God is explicitly recognised as a scriptural means for the preservation and advancement of Christian purity, not to be neglected when edification requires it.

“III. The observance of public fasts appointed by civil authority shall be left a matter of forbearance.”

The union that was now formed comprehended the whole of the Presbyterian ministers in the province,* excepting Dr. Gray of Halifax, whose congregation was averse from it, although he himself continued on friendly terms with the members of the Synod. The following extract of minute of the first

* The desire to accomplish this will account for the forbearance manifested to the doctrine of the 23d chapter of the *Confession of Faith*.

meeting of the united body, which assumed the appellation of the Presbyterian Church of Nova Scotia, shows us its extent:—

Truro, July 3, 1817.

The Rev. James M'Gregor was chosen moderator, and the Rev. James Robson, clerk. *Inter alia*, the Rev. Messrs. Ross, MacCulloch, and Robson, were appointed a committee to correspond with the Associate Synod in Scotland, to inform them of the union which has taken place among Presbyterians in this province, and to solicit a continuance of their favour and correspondence. It was agreed that this Church be divided into three presbyteries, as follows:—

1. *Presbytery of Truro.*

Stewiacke, . . .	Rev. HUGH GRAHAM.
Londonderry, . . .	" JOHN BROWN.
Truro, . . .	" JOHN WADDEL.
Musquodoboit, . . .	" JOHN LAIDLAW.
Douglas, . . .	" THOS. S. CROWE.
Upper Shubenacadie, . . .	" ROBERT BLACKWOOD.
Onslow, . . .	" ROBERT DOUGLAS.
Economy, } . . .	<i>Vacant.</i>
Ramshag, } . . .	

2. *Presbytery of Pictou.*

Dorchester, . . .	Rev. JAMES MUNROE.
East River, . . .	" JAMES M'GREGOR.
West River, . . .	" DUNCAN ROSS.
Pictou, . . .	" THOMAS MACCULLOCH.
River John, . . .	" JOHN MITCHELL.
Princetown, . . .	" JOHN KEIR.
St. Peter's, . . .	" EDWARD PIDGEON.
Merigomish, . . .	" WM. PATRICK.
St. Mary's, . . .	<i>Vacant.</i>
Manchester or Guys- borough, . . .	
Gut of Cansean, . . .	
Belfast, . . .	
Tryon, . . .	

3. *Presbytery of Halifax.*

Cornwallis, . . .	Rev. WM. FORSYTH.
Shelburne, . . .	" MATTHEW DRIPPS.
Halifax, . . .	" JAMES ROBSON.
Windsor, . . .	" JOHN CASSEL.
Rawdon, . . .	<i>Vacant.</i>

The Synod in Scotland, on being informed of what *had taken place*, did not consider it necessary to do

more than to record their opinion generally concerning the principles on which the union was formed, "That they are such as this Synod can cordially acknowledge the brethren in Nova Scotia as a sister Church, and are ready to co-operate with them in promoting the great interests of the gospel, and of the Presbyterian government of the Church in that part of the world."

This union must have been matter of great satisfaction to all the brethren who joined it; but especially to those of the first missionaries, who still survived and were privileged to witness it. The Rev. Messrs. Cock and Smith were no more; but the Rev. Messrs. Graham, M'Gregor, Ross, and Brown still lingered on the field. From being small and divided, they had now become a large and united body, and their prospects for the future were highly encouraging. "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them."

One of the first and most important matters to which the United Church directed its attention, was the "Ways and Means for promoting religion;" and a committee, consisting of the Rev. James M'Gregor, Duncan Ross, and Thomas M'Culloch, ministers, and John M'Lean, ruling elder, were appointed to bring in a report on the subject. They did so at the next meeting at Truro, October 9, 1817, when the Synod remitted the report to the committee, and enjoined them to revise it, and to publish it without delay. That report is now before us, and does great credit to its authors. After a few preliminary remarks, they consider in the first place, "*means for promoting religion in the Church;*" in the second

place, "means for securing the permanence of the Church;" and, in the last place, "means for the enlargement of the Church." It is a faithful, talented document, containing much that is well worthy of the consideration of ministers and Churches at the present day. The following extract may be read with advantage :—

" The committee would remind the Synod that the progress of religion in the Church depends much upon ministerial improvement. It is a peculiarity of the Christian system, that it prepares man for duty and happiness, by forming his mind to intelligence. On this account public teachers ought to be men of information; and those who have acquired the most enlarged views, must be best qualified to promote these important designs of religion. For the improvement of the Church, therefore, divine authority enjoins that ministerial profiting appear, and experience exemplifies its invigorating influence upon the minds of Christians. Every person who has observed human nature knows the power of variety. This every scribe instructed unto the kingdom of God should turn to the account of religion, and bring from his treasures things new and old.

" With respect to literary and theological improvement, the committee would recommend that discourses for the pulpit be prepared with care. To preach truth is important; but the workman who would not be ashamed must do it seasonably and well. A careful observation of the particular circumstances of the Church, correctness of thought and expression, and a becoming mode of address, are all useful means for fixing the attention of men upon the *truths of religion*. Even the last of these, as a pro-

fitable recommendation of truth, ought to be cultivated with care. Oratory has ever been a powerful engine in society, and surely the gospel is entitled to all its energies. Blue, and purple, and scarlet, were formerly consecrated to the service of God, and no ornament of which religion is susceptible should yet be withheld. Accuracy of sentiment and language, and a dignity of enunciation according with the sublimity of scriptural truth, constitute a part of that simplicity and godly sincerity which the ministers of Christ are enjoined to observe. The clergyman, therefore, who details his crude conceptions, or uses an uncouthness of language or manner, obscures the splendour of truth, and gives to religion an unseemly and forbidding appearance. For promoting improvement in these points, the committee would recommend the revival of an obsolete practice, from which the Presbyterian Church in other countries has derived much advantage; that is, that the meetings of presbyteries be as frequent as possible, and be designed for ministerial improvement, as well as for the direction of the affairs of the Church; and that each clergyman in rotation, for the exercise of his talents, receive a subject for discussion, which he shall deliver at next ordinary meeting, subject to the critical remarks of his brethren.

“The committee would farther remind the Synod of the relation which the discipline of a Church bears to its progress in religion. Discipline is evidently a leading feature of the Christian system; and where it has been regulated by scriptural principles, experience has uniformly proved its excellence. He who *preaches* the truth, is enjoined to take care that it be *believed* and practised in the Church. The arrange-

ments of Christ for its government, also, mark the importance of this part of duty. The minister who labours in word and doctrine, has helps for government allowed him; and it will be always found, that much of the prosperity of a congregation depends upon the zeal and activity of its session.

“With respect to the admission of members into the Church, the committee would advise that it be conducted in such a manner as may illustrate the nature of a Christian profession. For this purpose a formula,* containing a profession of the faith, and of the submission due to the good order of religion, might be adopted and used in all the congregations

* No formula was proposed till so late as last year, July 1846, when the following was agreed upon :—

Question I. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and conduct?

Q. II. Do you believe, as far as you are able to judge, that the Westminster Confession of Faith, and the Catechisms, Larger and Shorter, are a faithful exhibition of revealed truth?

Q. III. Do you profess to take God the Father as your God and Father in Christ, God the Son to be your Saviour, and God the Holy Ghost to be your Sanctifier?

Q. IV. Do you promise to show the sincerity of your Christian profession by a conversation becoming the gospel?

Q. V. Do you promise to contribute of your substance, as God may prosper you, for the advancement of his cause?

Q. VI. Do you promise not to propagate any opinion, inconsistent with the principles which you profess, till you have informed this session of your change of views?

Q. VII. Do you promise submission to the authority of this session in the Lord, in subordination to higher courts?

Q. VIII. Do you believe that it is by strength derived from the glorious Head of the Church, that you shall be enabled to hold fast the profession of your faith without wavering, and so discharge all those solemn obligations under which you have now voluntarily come?

All these doctrines you profess to believe, and all these duties you engage, in the strength of divine grace, to perform. Do you?

under the Synod's inspection. This would establish uniformity in the Church. It would also give to admissions an impressive solemnity, and, in the subsequent exercise of discipline, might be productive of good.

“The advancement of religion, likewise, requires that a more marked attention be paid to the younger part of the members of the Church. This Synod maintains that the children of professing parents belong to the Church; but, as yet, the operation of this principle has been almost entirely restricted to their admission by baptism. Afterwards they have been viewed rather as related to their parents, than as connected with the household of faith. This, the committee would remark, obscures the excellence, and restricts the benefits of the Christian system. Admission into the Church is particularly with a view to the benefit of communion. Christianity, also, has its degrees of fellowship adapted to every period of life; and perhaps the neglect of this benevolent and comprehensive arrangement with respect to youth, has injured religion more than any other cause that can be assigned. Youth is the season in which the mind is most flexible, and in which habits are most easily formed. Then, also, vice is more alluring, and less easily resisted. It is therefore that period of life which needs the greatest attention. If youth be neglected, the care of manhood will be both more difficult and less profitable: no labour in harvest can compensate for the want of cultivation in spring. The committee, therefore, would earnestly recommend the adoption of the order of the primitive Church; that those received into communion be divided into full members and catechumens; and that

the latter, at an early period of life, be taken under the inspection of sessions, for instruction, and the exercise of discipline, according to circumstances. To give efficiency to this arrangement, sessions should be enjoined to meet with them as often as possible, for their improvement in such parts of religion as are befitting their years."

Prior to the union, the two presbyteries were essentially missionary in their spirit—ministers sometimes of their own accord, itinerating throughout destitute parts, and sometimes being formally sent by the Church courts; but after the union missionary labour was more systematically prosecuted. A committee, denominated the Committee of Missions, was appointed, for the purpose of raising funds, and despatching preachers to the most necessitous places. As illustrative of their zeal, we may remark, that at their meeting in June 1819, their principal business consisted in appointing missions to distant and destitute settlements around the shores of the province. Messrs. Blackwood and Sprott were appointed to the western and southern mission, two or three months being allowed; Messrs. Laidlaw and Douglas to the northern mission, three weeks being allowed; and Mr. Lewis, of St. Mary's, for four or five weeks to the eastern mission. The Synod, however, soon felt their inability, through the want of preachers, to occupy, to any considerable extent, the wide field which Providence had spread before them. But aware, at the same time, that native teachers, other things being equal, are best calculated for usefulness, and that the Church which depends upon distant countries for men qualified to fill its pulpits, must necessarily labour under grievous disadvantages, instead of directing their eyes to the Churches of Britain,

they were solicitous to make an attempt to provide among their own youth an increase and a succession of gospel ministers.

This led the Synod to request Dr. M'Culloch, in addition to all his other duties, to take some young men, who had finished their classical and philosophical course at the Pictou Institution, under his care; which he agreed to do, but declined taking a salary, till the students who composed his first class were licensed and useful, when he accepted of £40 a-year; and even this sum he consented to take, only, as he himself says, in one of his letters, "partly because he judged it right that the Synod (of Nova Scotia) should pay, and partly because his privations, when disputing with the council in regard to the academy, rendered it necessary for his subsistence."

CHAPTER XII.

Biographical Sketch of Dr. M'Culloch, including a history of the Pictou Academy—His Death, and Character.

THE Rev. Thomas M'Culloch, D.D.,* was a native of the parish of Neilston, county of Renfrew, Scotland. He received his philosophical education at the University of Glasgow, studied theology at Whitburn, and, on being licensed as a preacher of the gospel, was ordained to the pastoral care of the congregation in Stewarton, Ayrshire, under the inspection of the General Associate Synod. His ministrations there were not of long continuance. Early in November 1803, he arrived in Pictou with his wife and family, with the intention of settling in Prince Edward Island; but the lateness of the season prevented his repairing thither, and Providence ordered it that he should spend the remainder of his days in Nova Scotia. On the 6th of June 1804, he was inducted to the charge of the congregation of the harbour or town of Pictou, which at that time consisted of about a dozen houses only, the families of which, along with others scattered over a wooded country, composed the congregation. He was promised a stipend of £150 currency, but it was

* He had this degree conferred on him twice, first by Union College, Schenectady, state of New York, and afterwards by the *University of Glasgow*.

seldom fully, and always irregularly paid. It was not his custom to speak of himself, but we have seen a letter of his, in which he says, " Dr. M'Gregor and Mr. Ross passed through many a stipendless day, and I have borrowed the loaf which was to feed my little family on Sabbath;" and an intimate acquaintance of the Doctor, the late Jotham Blanchard, Esq., in a document we have at present in our possession, mentions one kind of labour which for many years fell to his lot. The winters of Nova Scotia being long and severe, a large quantity of fuel is necessary, and it could then be procured only from the forest. Moreover, labour was dear, so that there was no alternative for Dr. M'Culloch but to work or starve.

Hence, for many winters, he was known to spend two or three days of the week during the severe season in procuring firewood for his family. But even during these years, his ardent mind did not waste itself in brooding over his hard fate. Besides his congregational labours, he stepped forward to defend the Protestant faith from the assaults of a skilful Popish adversary, and in this cause wrote two octavo volumes of surpassing merit. He did this too, it may be added, in support of the then bishop of the Church of England in Nova Scotia—the father of the present bishop—the man who sought so eagerly, and laboured so perseveringly, to crush the Pictou Institution.

So early as 1805, Dr. M'Culloch projected an institution of learning for the relief of Dissenters and others, who could not attend Windsor College, and wrote an appeal to the public on the subject; but the scheme died away as visionary. Having opened a grammar school, the number and progress of the

scholars who attended it revived the idea of a college, and the influence of Mr. Mortimer, a native of Scotland, and merchant in Pictou, rendered success more likely. The Presbyterians of the province joined, and the academy was founded. This furnished a new field to the Doctor for the exercise of his talents. "Of his daily labours," writes Mr. Blanchard, "and nightly vigils, after taking charge of the institution, I am surely a competent witness. I was one of his first students, and have often seen him at eight o'clock of a winter morning enter his desk in a state of exhaustion, which too plainly showed the labours of the night. To this, those who are acquainted with the subject will give credence, when I state that his share of the course was, besides Greek and Hebrew, Logic, Moral Philosophy, and Natural Philosophy. In each of these sciences, he drew out a system for himself, which was of course the result of much reading and much thought. When I add to this account of his daily labours, the repairs and additions which were necessary to a half-worn apparatus, and which none but himself could make, I am almost afraid my testimony will be doubted. And for the first five or six years of the institution, let it be remembered, he had charge of a congregation, and regularly preached twice a-day, save when over-exertion ended in sickness. He only held the office, however, till a competent person could be found to take charge of the congregation, and till the performance of duties to a theological class satisfied him that there was no abandonment of his holy office, but only a turning of it to a still more useful account. Well, then, might the Committee of the Assembly declare that the literary and other qualifications of Dr. McCulloch were uni-

versally admitted; and well might Dr. Archibald, the solicitor of Nova Scotia, and Speaker of the House of Representatives, in a debate on the academy question, say, that 'if the decision of that day should dismiss Dr. McCulloch from the land of his adoption, the country would see many a weary day before she would again number in the lists of her population as much learning, talent, and disinterested devotion in the cause of education.'"

The remarks of Dr. Archibald have reference to a very painful state of things, the origin and history of which we must trace. We shall endeavour to do so as distinctly, yet as briefly as possible, employing occasionally in our narrative the very language of Mr. Blanchard, whose elaborate statements in behalf of the Pictou Academy comprise a full account of the fortunes of that institution.

About the year 1790 the Parliament of Nova Scotia passed an act, providing £400 sterling a-year for a contemplated institution of learning to be established at Windsor. The only restriction in the act was, that the president should be in holy orders in the Church of England. Subsequently a royal charter was obtained, by which the contemplated institution was designated "King's College," and the governors thereof authorized to pass statutes or bye-laws for its government. One of these ran as follows:—

"No member of the University shall frequent the Romish mass, or the meeting-houses of Presbyterians, Baptists, or Methodists, or the conventicles or places of worship of any other Dissenters from the Church of England, or where divine service shall not be performed according to the liturgy of the Church of

England, or shall be present at any seditious or rebellious meetings."

By another bye-law, degrees, and consequently the civil advantages which graduation in Nova Scotia confers, were confined to those who would previously subscribe "The Thirty-nine Articles" of the Church of England.

The inhabitants, while dissatisfied with these arrangements, gave little heed to them, and for many years little or nothing was heard of respecting King's College or its statutes. It was modelled after the University of Oxford; the students were compelled, at a heavy expense, to reside within its walls; and the whole management was such as effectually to exclude the great majority of the youth of the province, even had its statutes been more liberal.

At length some members of the Presbyterian body, with Dr. M'Culloch as the prime mover, and the cordial concurrence of the then governor, Sir John C. Sherbrooke, organized a society, with the view of founding a seminary on a truly liberal basis, and in 1816 they petitioned the Legislature for an act of incorporation. The House of Assembly passed a bill for that purpose, without any allusion to religious peculiarities; but his Majesty's Council introduced into it amendments, to which the other branch were obliged to submit or lose the bill, confining the offices of trustees and teachers to members of the Established Church, or of the Presbyterian religion. Under the protection of this law, the trustees proceeded to raise money by subscription, beginning with about £400 among themselves, for the purchase of land and the erection of a suitable building. They collected in *this way* about £1,000; but finding it insufficient for

the purpose, they in 1818 petitioned the governor, Lord Dalhousie, "to recommend to the Assembly a grant of money in their behalf, which his lordship did; and the house, with only four dissentients, passed a resolution for £500, to be drawn by the trustees as soon as they had expended the £1,000 raised by private contribution." But the council refused to concur in this resolution. The cause of this opposition is easily explained. The Bishop of Nova Scotia has a seat in the council, and from the very beginning he used his influence to put down the academy of Pictou; for, as he himself said, "on its rise or decline depends the depression or advancement of the College at Windsor." Some idea may be formed of the opposition that came from this quarter from the following details:—

In 1819, 1820, 1821, 1822, 1823, the trustees continued to make an annual application for money, and during that period they received in all from the public funds £1,300.

But immediately after this the trustees began to fear that the death of friends in the council, and the increase of an influence in that body, uniformly opposed to the institution, might at some period deprive them of public support; they therefore petitioned for a permanent endowment, and the representative branch of the Legislature passed one without a division, to the extent of £400 a-year; but this bill the council rejected.

In 1824 the Assembly passed another bill to the same effect, but it was lost in the council. A vote, however, of £400 for that year was carried.

In 1825 the bill for a removal of tests, and for a permanent endowment, was referred to a committee,

who returned a most flattering report of the state of the academy; but the bill was delayed. In 1826 the Assembly passed another permanent bill, when the council disagreed. The journals of that Board were then searched by a committee of the house, who reported that in favour of the bill there were four—Mr. Morris, Judges Stewart and Haliburton, and the Master of the Rolls; and against it five—the Lord Bishop, and Messrs. Wallace, Jeffrey, Binney, and Prescott. The committee also reported, that the minority in council had entered a protest against the dismissal of the bill.

This year Dr. M'Culloch paid a visit to Scotland. The Synod, being addressed by him, unanimously recorded it as their opinion, "that the Presbyterian Church of Nova Scotia, and the Pictou Institution, have strong claims on the sympathy and liberality of the Presbyterian and other Churches in Britain, and of associations for religious purposes, and especially of the United Secession Church." They also issued a recommendation to the congregations under their inspection, to make a collection, without delay, in aid of the funds of the Pictou Academical Institution; and they appointed a committee to prepare a short statement of the claims of the institution, to be read from the pulpit of each congregation when the collection was intimated, and also to consider what farther measures might be adopted for promoting the interests of our sister Church in Nova Scotia.

At their next meeting in September, the Synod "earnestly recommended to the ministers and people under their care, to exert themselves in the establishment and maintenance of a society or societies for promoting the religious improvement of our North American

colonies, by aiding the Pictou Academical Institution, and the missionary exertions of the Presbyterian Church of Nova Scotia: and, at the same time, the Synod agreed to renew the recommendation to those congregations which have not yet found it convenient to make the collection in aid of the Pictou Academical Institution."

In 1827 the trustees again petitioned for a removal of tests and a permanent endowment; but, owing to the absence of Mr. Smith, the Pictou member for the county of Halifax, and the person who took the lead as regarded the academy in the house, no permanent bill was introduced; but the council negatived the usual vote of £400 for the year; and when the house then passed £300 for the current year, and £100 for the partial discharge of pecuniary engagements, it was rejected by the council. A resolution was then passed in the Assembly, placing £400 at the discretionary disposal of the governor, for the benefit of the Institution; and to this the council assented.

The most active measures were now had recourse to. A society was formed in Glasgow, entitled, "The Glasgow Society for Promoting the Interests of Religion and liberal Education in the North American Colonies," and including in its committee of management several influential laymen and ministers of different denominations—Drs. Kidston and Mitchell acting as secretaries. In addition to this, the students attending the theological seminary of the United Secession Church, pledged themselves to raise the sum of £200 in aid of the cause, and actually doubled the amount. The result of these united efforts was, that £481 was remitted to the brethren in Nova

Scotia, for the support of their religious and literary institution.

In 1828 another permanent bill passed the Lower House, but was lost in council. Next day the house again passed a permanent bill, with some alteration of the provisions, and the council sent down several amendments, or, more properly speaking, a very voluminous bill of an entirely different character, excluding Dr. M'Culloch, the principal, from the trust, removing the whole of the trustees, authorizing the governor to appoint others in their room, and reducing the academy to the level of a grammar-school. The house, of course, refused to concur in the amendments, and the bill was thrown out. The house then voted £500, to be placed at the discretionary disposal of the governor, towards discharging the debts of the institution; but this, on being sent to the council, was lost. Next day the Assembly resolved that if his Excellency the Governor should judge it proper to aid the trustees to the extent of £500 towards the payment of their debt, the house would provide for it at its next session. The following morning, however, the friends of the institution thought it was going too far thus to overlook the council altogether, and, upon the reading of their journals, moved the insertion of the words "with the advice of his majesty's council." After the rising of the house, the governor called upon the council for their advice, and they advised to withhold the money, and it was withheld accordingly.

In 1829 a permanent endowment bill passed the house, but was lost in council. The usual vote for £400 was also passed, but was lost in council. In 1830 a similar bill passed the Assembly, but was lost

in council. The affairs of the academy were now desperate. The trustees had a debt of about £800 or £900 on their shoulders, and were deprived of all hope of foreign support. In this extremity they resolved to lay their grievances before his majesty's government, and with this view sent over to this country Jotham Blanchard, Esq., a member of the colonial legislature. Mr. Blanchard was introduced to the Synod at their meeting in April 1831, and, after hearing his address, they resolved to strengthen his hands by presenting an address to the king in behalf of the object of his mission; and accordingly an address was prepared in due form by a committee, who were also instructed "to correspond with, and to interest in behalf of Mr. Blanchard's constituents, friends in London who may give him countenance and co-operation in his application to government."

Having thus brought down the history of the opposition, on the part of the bishop, to the Pictou Academy to the year 1831, we would now advert to the fact, that that opposition was very seriously increased and embittered by the influence of certain Presbyterians from whom better things might have been expected. The following is a condensed history of the hostility which came from this quarter.

There were two Presbyterian congregations in the town of Pictou—the one belonging to the Presbyterian Church of Nova Scotia, and the other professing to be of the Church of Scotland. Of the former Dr. M'Culloch became minister in 1804, and of the latter the Rev. Mr. M'Kenzie, when he went out, in 1824. The origin of the latter is thus given by Dr. M'Culloch: "In a small trading community," says he, "there is usually a jarring of parties, which prevents

unanimity. The same remark may be extended to political parties; and opposition in secular affairs is unfriendly to religious fellowship. It may also be added, that had there been in Pictou more practical godliness, there would have been more harmony among its inhabitants. For twenty years I was the only clergyman in the town of Pictou. During that period admissions into the Church were regulated entirely by its elders, who gladly received persons from every section of Presbyterians in Scotland; but they were conscientious men, and could not receive all. On this account there has long been in Pictou a party inimical to the Church, which the other inhabitants support. After these had repeatedly attempted to introduce the Church of England, Mr. M'Kenzie came among them by accident, and was engaged as their minister. In submitting these statements," he continues, "I may, perhaps, be considered as a partial witness. But the Lord Bishop of Nova Scotia is not in the same predicament; and therefore I shall add his account of the congregation. Stating to the Society for the Propagation of the Gospel in Foreign Parts, his attempts to introduce Episcopacy into Pictou, he says, 'that besides the members of that communion, the congregation will consist of many other families who frankly state that they were brought up in the Kirk of Scotland, but not being able to support a minister of their own, they will prefer a union with the Church of England to a connection with Seceders from the Kirk, whose doctrine and discipline they consider as harsh and severe.'"

On coming to Pictou, Mr. M'Kenzie became the pastor of a people who were filled with animosity to *Dr. M'Culloch* and the other Presbyterian ministers,

who were the founders of the institution, and he at once identified himself with them in feeling, and became a thorough-going supporter of the distinctive scheme of the Lord Bishop. He succeeded, also, in seducing from his friendship to the academy the Rev. Mr. Fraser, who had been at Pictou for some years, had attended a public examination of the academy, and expressed his approbation of the course of education, and astonishment at the almost incredible progress of the students. This gentleman joined Mr. M'Kenzie, and brought with him a great proportion of his congregation. By their combined exertions a petition was got up against the institution, in exact accordance with the bishop's views, as previously known, and afterwards expressed in a proposed alteration of the charter. The complaints urged in the petition were chiefly these:—

First, It was complained that English grammar, elocution, arithmetic, book-keeping, navigation, geography, the elements of the classics, &c., were not taught in the institution; that it admitted none who had not a previous knowledge of the higher classics; and that there were no competent schools in that division of the province for this preparation.

The reply to this was substantially, that the branches detailed were never meant to be taught, and that there did exist schools competent to teach them.

Secondly, It was complained that the institution, in terms of the charter, ought to be under the management of persons belonging either to the Church of England, or the Established Church of Scotland; but that, instead of this, it had, with a few exceptions, *fallen into the hands of seceders from the latter, who had adopted the present course of education, not*

suited to the circumstances of the province, to forward the favourite design of raising ministers for their own connection, and that a divinity class had been introduced avowedly for this object, which gave the academy a sectarian appearance.

The answer to this was, that the trustees must belong either to the Church of England, or to the Church of Scotland as it exists in the colonies, for one of the tests is a profession of Presbyterianism according to the principles and forms of the Church of England; but then the trustees, once in every three years, took this test, although at first it was forced upon them. As to the raising of ministers for a particular connection, this objection did not apply to the college, which was conducted on the principles of the College of Glasgow; and in so far as it applied to the divinity class, it was met by a statement of the fact, that this class was a branch of labour quite disconnected from the institution. The trustees were perfectly satisfied with Dr. M'Culloch's services during six days and a half in the week, and were willing that he should dispose of the Saturday afternoon as he thought proper. Dr. M'Culloch choosing, at the request of his brethren, to devote his spare time to the instruction of young men for the ministry, the trustees granted him the use of the class-room for this purpose; and, to prevent complaints, agreed to extend the same favour to any other denomination. Dr. M'Culloch, to please Mr. M'Kenzie, offered to remove the theological class to his own house; but this was not enough, he was desired to cease from teaching theology, directly or indirectly; to which he answered, that his vows were upon him, and he never would *cease teaching religion, directly or indirectly.*

Such were the sources of the virulent and protracted opposition which the Academy of Pictou had to contend against, and which, in the year 1831, had well-nigh effected its ruin. The result of the efforts which were then made in its behalf was the granting of the sum of £400 annually, for a period of ten years, and a remodelling of the charter, which, while rendered more liberal by the abolition of all tests whatsoever, opened a door for the admission of parties into the management who were unfriendly to the interests of the academy. The Doctor, after enduring long—and who can estimate the amount of mental toil and anxiety he underwent?—began at last to despair.

“I have at present,” he writes, in a letter dated Pictou, October 23, 1835, “the prospect of beginning the world anew. No man can have the interests of the academy more closely at heart than myself; but if our clergy and congregations continue their torpidity, it must go down, and if I must leave it, the sooner the better.” In another letter of the same date, he writes, “At next meeting of our Legislature the fate of the academy will probably be decided. In the meantime, its prospects are certainly most unpromising. It has the wealth, talent, and influence of Episcopacy, and also the subservient tools of our Lord Bishop, and the Kirk clergy, arrayed against it. On our part there is exactly what I have stated. Were our Assembly men of independent minds, there might be hope for the academy, as at present they have the bishop’s plan of education completely under their control. His college at Windsor has £400 sterling a-year from our provincial government; but he can neither alter its location, nor obtain Dalhousie College,

without an act of the Legislature. Our Assembly might, therefore, thwart his measures, and do justice to Dissenters; but collectively its members are regarded as the least independent house which ever sat in the province, and what may occur it is impossible to foresee.

“ There is still another view of our affairs which I must bring under your notice. The clergy of our Church, I believe, universally admit that the existence of the academy is important to the success of the gospel and Presbyterian principles in these provinces. On this account, when I look at the indifference with which its interests are regarded by many of them, I feel as if the preceding details had drawn from the British friends of the academy the conclusion, that there must be something wrong either in the general management of the seminary, or in my own conduct. I must therefore observe, that the enemies of the academy have watched its management with care, and yet both the proficiency and morals of its students remain unimpeached. As respects myself, none of the brethren have any cause to account me either idle or selfish. But in my own behalf, and for the satisfaction of our friends in Britain, I have annexed a certificate,* which, in the anticipation of

* The following is a copy of the certificate :—

Pictou, Nova Scotia, 28th September, 1835.

The Rev. Thomas M'Culloch, D.D., professor of divinity under the Synod of the Presbyterian Church of Nova Scotia, having petitioned the said Synod to give him a certificate of his character, in case his connection with the Synod should terminate before their next meeting; and the Synod having instructed us, the undersigned, their moderator and clerk, to give him such a certificate as may express the high opinion which the Synod entertain of their professor of divinity, we, the undersigned, do hereby certify that the said Rev. Thomas M'Culloch, D.D., has for fifteen years discharged the duties of professor of divinity to

future events, I received by order of the Synod at their last meeting. It refers, as you will perceive, to the termination of my public connection with the Church, which, in the event of my expulsion from the academy, must cease to exist. To produce such a consummation has been the cause of all the persecutions through which the bishop and the Kirk have forced the academy and myself to pass, and I fear they will ultimately succeed. What may be my ultimate destiny is entirely uncertain. If the doors of the academy are closed, I cannot expect government to support me in idleness. It is, I know, the wish of some of my friends to force me into Dalhousie College, but to such a measure our Lord Bishop will not consent, and to it, at the expense of the academy, I am utterly repugnant. When it was proposed to me several years ago, I declared that I would consent to no plan which would compromise the interests of Presbyterians; and again last winter, when the same subject was talked over at a meeting of friends in Halifax, I stated, that having at farthest but a few years to live, it was my wish to spend them in the footsteps of Dr. M'Gregor and Mr. Ross; and farther, the entire satisfaction of the Synod; and that, for upwards of seventeen years, he has discharged the duties of Principal in the Academy of Pictou to the entire satisfaction of the friends and supporters of that institution; though, from the influence of sectarian jealousies, and the hostility of party politicians, the seminary has not prospered under him as might have been expected, and he has been bespattered with the foulest and most groundless slanders; and we cordially recommend the said Rev. Thomas M'Culloch, D.D., to the fraternal love and confidence of the Churches of Christ where Providence may cast his lot, as an exemplary Christian, an able and faithful minister of the gospel, and an accomplished and successful academical instructor.

DAVID ROY, Moderator.

JAMES ROBSON, Syd. Clerk.

that if the bishop succeeded in destroying the academy, though in the meantime the Presbyterians had not consulted either their own interests or mine, if they again resolved to open its doors, I would leave other employment for its sake."

About three years after this the Doctor was invited, on honourable terms, to become Principal of Dalhousie College, Halifax, and he was induced to comply with the invitation. There were then only four years of the ten for which the grant was voted to run, and moreover, £200 of that grant were withdrawn from the time he left it. The Pictou Academy therefore, already declining, sunk rapidly; and soon after the grant expired, which was in 1842, it was shut up. Thus things continued till little more than a year ago, when an Act was passed "to amend and alter the Act to regulate and support the Pictou Academy." This Act transfers the institution from the old trustees, who, it seems, voluntarily consented to relinquish their rights, into the hands of others, so that the institution has no longer the shadow of a connection with the Presbyterian Church. The words of the Act are:—

"And be it enacted, that the said trustees having resigned their trust, as aforesaid, such resignation is hereby declared to be valid and binding, and that said former trustees shall not hereafter be entitled to vote or interfere in the management of said academy, and are hereby declared to be, and shall absolutely be, divested of all estate and interest in the lands, funds, and property of, and belonging to, said academy." The Act then goes on to say,—

"And, whereas, it is intended that the said academy shall not be confined to persons called

Presbyterians; Be it therefore enacted, that no theological lectures shall be delivered in said academy, and that no master or teacher, employed and paid by such trustees, shall be engaged in the teaching publicly or privately of any theological class."

Dr. McCulloch continued to labour, as Principal of Dalhousie College, in comfort and with success, till 1843.

In the autumn of that year, after returning to Halifax from a tour in the western part of the province, which he had undertaken, with the view partly of confirming his health, and partly of gratifying his taste for mineralogy, and during the course of which he preached commonly twice on the Sabbath, and occasionally on week-days, he was seized with influenza, which, although at first not at all alarming, soon terminated fatally. On the Monday after he was attacked, he opened the classes, and after lecturing for two hours on logic and moral philosophy, returned home much exhausted. This was his last appearance in public. He continued ill during the week. "About nine o'clock on Saturday morning," writes his son Thomas, in a letter to the late Dr. Mitchell of Glasgow, "he sat up and was shaved; and, while this was being done, I observed that his skin was as yellow as if labouring under a violent attack of jaundice, but in half an hour afterwards, before the doctor had seen him, it had resumed its ordinary colour. Having assisted in washing himself, he returned to bed, and when rested a little, he requested me to call my aunt and sister to prayers. When they had entered the room he raised himself upon his elbow, and acknowledged God's goodness, particularly in sparing him to another day; but when he began to intercede

for the absent members of the family, his voice failed, and he sank upon the pillow, completely overcome. In the afternoon he sat up twice with but little assistance, and, by leaning upon a pile of pillows placed upon another chair, obtained some relief from the uneasiness of lying, the only thing which he mentioned as troubling him during the whole period of his illness. Upon lying down the second time something like a fainting fit came over him, but, by applying the usual restoratives, he quickly revived." These fainting fits returned at intervals during the course of the day. "The last of them continued longer than any of the preceding ones; but when he had a little revived, I endeavoured to give him some warm drink, as his pulse had become quite imperceptible. This brought on a severe fit of coughing; but having raised him in my arms, he was enabled to disengage the phlegm, and lay down again, apparently easy. During his whole sickness, this was the only time when he seemed to be in pain, and during the few minutes the attack lasted, large tears rolled over his cheeks, but no murmur escaped his lips. After this he turned himself upon his left side, but soon resumed his former posture. While lying thus, he raised his left arm, and pointed steadily upwards for about a minute, but, though perfectly sensible, the power of utterance had left him. Having gently replaced his arm, he turned upon his left side. I attempted to give him a little wine—he refused to take it, but I entreated—he made an effort, and took about a spoonful. By this time Mr. Cameron had engaged in prayer. During the few bewildering minutes which followed, I had one hand upon *my father's neck*, and with the other clasped his right,

which was drawn up near his mouth. As the report of the evening gun for nine o'clock fell upon the ear, Mr. Cameron ceased praying, and at the same instant my father's last breath passed softly along the back of my hand. The event was unaccompanied by the slightest movement of limb or feature, or even change of expression; and, though gazing intently at him, had my hand been in any other position, I should not have known the precise time of his departure."

Thus died, in the sixty-seventh year of his age, one of the brightest ornaments of the Nova Scotia Presbyterian Church, and one who would have been an ornament to any Church. Our limits do not admit of an enumeration of his diversified publications, much less an analysis and estimate of them. Suffice it to add the character of him as drawn by his brethren.

REPORT OF THE COMMITTEE APPOINTED TO DRAW UP A TESTIMONY OF RESPECT TO THE MEMORY OF THE LATE REV. THOMAS MACCULLOCH, D.D., S. T. P.

While this Synod would bow with reverential submission to the decisions of the great Head of the Church, they would at the same time express their unfeigned sorrow on account of the sudden and unexpected removal by death, since their last meeting, of the late Rev. Thomas MacCulloch, D.D. The many and useful labours in which, for a long series of years, he was engaged, together with his untiring energy and perseverance, often amid no small difficulty and discouragement, they would highly appreciate. More particularly, they would advert to his able and meritorious defence of Protestantism, at an early period of his residence in this province; to his subsequent and arduous exertions in establishing a literary and philosophical institution in the town of Pictou; to the assiduity and care with which, for many years, he toiled in behalf of its interests, and presided in its management; and to the success of his exertions, not merely in imparting to many young men such an education as formed a solid preparation to their occupying important stations in life, in a manner creditable to themselves and useful to the public; but also in exciting a decided taste for liberal studies, especially in the east-

ern section of the province. They would farther express their regret that circumstances ultimately rendered his removal from Pictou expedient, however usefully and honourably he was employed during the later years of his life as president of Dalhousie College in Halifax.

But the Synod would attach peculiar value to his services as their professor of divinity. The fruits of his labours in this department are to be found not merely in the Presbyterian Church of Nova Scotia, but even in Canada and the United States, in the ministrations of faithful men who received from him their lessons in theology. While the Synod admired his varied and extensive learning, they had perfect confidence in his soundness in the faith. These, together with his experience, zeal, and acknowledged aptitude for imparting knowledge, rendered him an accomplished and successful public instructor.

The Synod would also bear testimony to his usefulness both as a member of this court, and as a minister of Christ, during the period that he retained his charge; while they would record their high esteem of his numerous virtues as a man and as a Christian. They would also deeply sympathize with his family in the bereavement which they sustained.*

Since the death of Dr. M'Culloch, the attention of the Synod, and of the Church in general, has been urgently called to the necessity of more efficient means for the training of the rising ministry. The subject came under discussion at the meeting of Synod in the July following; but the disruption having just then taken place, in the Synod adhering to the Church of Scotland, and a union with those who came out, and who were a large majority, being probable, it was considered expedient to delay the farther consideration of it, and to do no more, in the meantime, than appoint one of their number to be professor. Ac-

* The remainder of the minute is as follows:—

Having hitherto omitted particular notice of the important services rendered to the interests of religion in general throughout the province, and especially to the prosperity of the Presbyterian Church of Nova Scotia, by those who were his fellow-labourers in laying her foundations, the Synod regard the present as a

cordingly, the Rev. John Keir of Princetown, Prince Edward Island, a man of singularly apostolic character, was chosen to fill the office. In 1845 the subject was again brought before the attention of the court, and a committee appointed to ascertain how far it was in the power of the Synod to provide the means of instruction in the higher branches of education to those who were looking forward to the office of the holy ministry—at least, until the provincial institutions were such as to supply the

favourable opportunity to supply that omission, by recording the high sense which they entertain of the piety, zeal, well-directed and ably-sustained exertions in their Master's service, of the Rev. James M'Gregor, D.D., whose praise is in the Churches, and whose memory will be long and affectionately cherished throughout this and the neighbouring provinces; of the Rev. James Munro, and the Rev. Hugh Graham, who, though occupying sections of the Church remote from Dr. M'Gregor, and from each other, were animated with the same spirit, and walked in the same steps; of the Rev. Matthew Dripps, the Rev. James Thomson, the Rev. Duncan Ross, the Rev. John Mitchell, and the Rev. John Waddell—all of whom the Synod confidently trust have entered into the joy of their Lord; and of the Rev. John Brown, who still labours with great acceptance in the Church on earth, in the seventy-eighth year of his age, and the fiftieth year of his ministry. The Synod also embrace this opportunity of recording an expression of their gratitude to the great Head of the Church, for having sent forth such labourers into his vineyard—for sustaining many of them so long under numerous and very great difficulties—and for honouring them with such signal success, so that, from small and widely scattered beginnings, the sphere of their labours gradually assumed a more cheering aspect, until they had the pleasure of seeing the wilderness and the solitary place becoming glad, and the desert rejoicing and blossoming as the rose.

By the removal of their fathers and brethren from time to time by death, the Synod would be reminded of their duty; and would be stirred up humbly and earnestly to seek the grace and guidance of the Holy Spirit, that they may be found "*not slothful, but followers of them who through faith and patience inherit the promises.*"

desideratum. The bringing up of the report of this committee, which took place at last meeting, led to considerable discussion, and elicited some difference of opinion. A few were for establishing a seminary of a literary character, in connection with the Synod; but by far the greater number were in favour of a general provincial university, endowed from the public funds, and accessible equally to all classes. It was ultimately agreed to do nothing farther than to increase the efficiency of the theological seminary by adding a professor of biblical literature ; to which office the Rev. James Ross of West River was chosen.

CHAPTER XIII.

Slow Progress of the Presbyterian Church—Explanation of this—
Its Present State.

THE Presbyterian Church of Nova Scotia made way in the province by slow degrees, in the face of difficulties which deserve to be noticed. Some of them are pointed out in the following observations, which we have extracted from a memorial written by Messrs. M'Gregor, M'Culloch, and Ross, in 1823, for the purpose of acquainting the Synod in the old country with their exact position:—

“ When we state that we are employed among a people of whom the greater part had emigrated from Britain, perhaps without one serious reflection upon the value of religious ordinances, and who afterwards lived long without them, you will easily perceive that among us desire for the gospel cannot be great, nor the fruits of righteousness abundant. An eagerness for the ordinances of religion there unquestionably is ; but even this, while it affords an entrance to usefulness, being founded on mistaken views of religion, renders our situation irksome and discouraging. Those among whom we are employed (in the county of *Pictou*) originally belonged to the Church of Scotland ; and you are aware that in ordinary cases the

most religious part of a Church are not the first who emigrate.

“ Among us, when a minister enters upon a congregation, all the Presbyterians within its bounds are usually pledged for his support. This, for various reasons, never corresponds with expectations founded upon congregational engagements. The length of credit, and the irregularity of payment connected with every kind of business in America, are naturally transferred to religion, and in the meantime the congregation collectively exemplify a degree of inattention to order and management, of which you, who are altogether in a different stage of civilization and religious improvement, have no just conception. Those who support the gospel with the greatest cheerfulness, viewing this as the extent of their duty, are not willing to undertake the execution of those arrangements which are necessary for the comfort of their minister. He is thus left to the mercy of the reluctant and heedless, so that, were it possible for him to retain the affections of the whole, his subsistence would be scanty and precarious. But when he proceeds to the formation of a Church, the harmony of his congregation is immediately interrupted. To support the gospel, and at the same time to be excluded from any of its ordinances, is a source of dissatisfaction which rarely fails to affect both his peace and pecuniary resources; and in this state other particulars contribute to increase his difficulties. The practice of the Church of Scotland is carefully recounted and contrasted with the illiberality of Seceders, as ministerial faithfulness is usually termed, and opposition to the clergyman gradually increases, till the congregation *be torn asunder*. In the meantime he has not those

helps, either in his congregation or session, which you, in your old and well organized congregations, enjoy. Even those members of his Church whose affection he retains, as if he were engaged in a personal quarrel, will leave to himself the defence of his faithfulness; and if he look to his elders, they are not men who have far outstripped their brethren in religious attainments; so that he profits little either by their experience or influence.

“It is necessary also to state, that in our congregations attachment to the Church of Scotland does not always proceed from a dislike of the good order which characterizes the Secession. Many of our people have come from the Highlands of Scotland, where the Secession was formerly known only by unfavourable reports. Of these, therefore, the prejudice against us is strong. Even among those whom we have reason to believe not destitute of godliness, while the Church of Scotland is recognised as a bride, the Secession Church is denominated a harlot.”

This state of feeling proved the occasion of the severest trial through which the Presbyterian Church of the province had to pass. The Highlanders referred to, ill at ease under the ministrations of Seceders, were ready to attach themselves to whatever minister of the Church of Scotland might come among them. In 1815 a Mr. Kirby arrived, and strife and division ensued. Although not acknowledged, we believe, as a licentiate of the Scottish Establishment, he preached to large crowds of Highlanders, who congratulated themselves on having got the pure gospel at last. He did not, however, continue long among them. The next year Mr. Fletcher Fraser followed, and after a measure of success in the work of agitation, departed for another land.

The union of the Presbyteries of Truro and Pictou, which took place in 1817, included the whole of the Presbyterian ministers in the province, with the exception of Dr. Gray of Halifax, and it was hoped that a prosperous course lay before the United Church, more especially as it proposed to receive preachers from any orthodox body in Scotland. But shortly after, the Rev. Donald A. Fraser made his appearance, at the request of certain dissentients among the Highland portion of Dr. M'Gregor's congregation. For a time he preached in the neighbourhood, and was kindly received and entertained by the Doctor; but ere long Mr. Fraser withdrew his visits, and commenced such a system of opposition that it was at first feared Dr. M'Gregor would be obliged to leave the East River altogether.

From this time forward, the community of Pictou was divided into two rival parties in religion, whose animosities were greatly heightened by political intrigue. Previously, the whole of the influential men of the county of Pictou belonged to the Secession; but now, the adherents of the Church of Scotland, mortified at finding themselves in the background, aspired to influence; and to attain it, persuaded the Highlanders that they had been grievously oppressed, and thus stirred up their passions against the Secession Church. Moreover, the strife was eagerly fomented by those who were the common enemies of both. The Church of Scotland being the weaker party for some time, and more likely to be subservient to those in the interest of government, it became the policy of the official junto in Halifax to assist them. By-and-by, through the influx of emigrants from the Highlands of Scotland, the two parties in the county

of Pictou were placed on a footing of equality, and this quarter of the province became the focus, and the Pictou Academy the bone, of contention. The academy had been for some time in operation, and its fruits were just beginning to appear, when the ministers of the Scottish Establishment arrived. Seceders were convinced that Presbyterianism would never flourish in the country until they had the means of raising up a native ministry; but the other party seemed to despise every thing native, and counted on supplies from home—the Church of Scotland having always on hand a superabundance of licentiates. The opposition of the latter was encouraged by the Church of England, who regarded the Pictou Academy as a rival to King's College, and refused to allow it to be placed on a liberal basis, "because," as one of themselves said, "it would make it a rallying-point to unite the Dissenters against the Established Church."

While parties were thus unhappily embroiled, the Glasgow Colonial Society was formed (in 1824), the object of which was to supply the Presbyterian population of the colonies with ministers of the Church of Scotland. So far as Nova Scotia was concerned, this society did much mischief. The aim of its authors or agents seemed to be to detach the people from the Secession, and to do so by uniting them to a Church where they would have little or nothing to pay for the support of ordinances. And for a time, and to a certain extent, they succeeded. They distracted and weakened the Secession, which also suffered considerably from the want of labourers, and in some instances lost ground from the inefficiency of the men whom their necessities induced

them to receive. The opposition, however, has now almost entirely disappeared. At the Disruption which took place in the Scottish Establishment in May 1843, no fewer than eight members of the Synod in Nova Scotia in connection with the Church of Scotland deserted the province, to fill up the breaches at home—albeit six of the eight had declared their approval of the Convocation resolutions of the preceding November. The Synod of Nova Scotia divided; the Free Church consists at present of twelve ministers, of whom five are in Cape Breton—and the Church of Scotland of four ministers, three of whom are in Nova Scotia, and one in Prince Edward Island. Our Church has attempted the formation of a union with the former, but without success. When we visited the brethren in the autumn of 1846, we found them busy at their work, and full of hope for the future. They were beginning decidedly to revive. The spirit of missions was imparting new life to the body. The Rev. Mr. Geddie, accompanied by Mr. Archibald, a catechist, was preparing to embark for the South Seas, and funds were forthcoming in abundance for his support; while the most active means were being employed for the maintenance and extension of the cause throughout the province. The grand, almost the only drawback, was the want of preachers.

At the present time, the Presbyterian Church of Nova Scotia consists of three presbyteries. There is, first of all, the PRESBYTERY OF TRURO, comprehending what, at the time of the union, was erected into the Presbytery of Halifax, and including the following congregations:—

SHELBURNE lies on the south coast, about 150

miles to the west of Halifax, at the head of a bay of the same name. At the death of Mr. Dripps, the congregation was induced to connect itself with the Church of Scotland, but on the disruption which took place in that Church, and which extended to the colonies, it was supplied for a time by Mr. James Byers, preacher, who belonged to the Presbyterian Synod, and who was at length called and ordained over it, so that it has now returned to its original connexion.

HALIFAX.—This is the capital of Nova Scotia, and contains a population of about 20,000. Its situation is beautiful. Its harbour is safe and spacious, and the town rises from its margin on the western side, covering the slope of the hill to the extent of two miles in length, and is surmounted by a citadel strongly fortified. In 1820 the congregation of which Mr. Robson had been minister, or at least most part of them, placed themselves first under the care of a Relief minister, and then under that of the Rev Mr. Martin of the Church of Scotland; but in 1843 a few individuals, attached to the Secession, being congregated, gave a call to the Rev. Peter M'Gregor, youngest son of the late Dr. M'Gregor, who was at the time settled in Guysborough, but who, in accordance with the decision of presbytery, accepted of the call, and was inducted in September of the same year.

WINDSOR.—This place is forty-five miles north from Halifax. Its first minister was the Rev. James Murdoch, who was drowned at Musquodoboit; then the Rev. Mr. Gilmore, who was present at the formation of the Truro Presbytery, and died here; then the Rev. James Munro, who removed to Antigonish; then the Rev. Mr. Cassels, a licentiate of the Established

Church of Scotland. After these, Messrs. M'Queen, Balfour, and Farquharson, Haldanites, laboured for a time in this quarter, and were succeeded by a Mr. Taylor, a Congregationalist. The Rev. Mr. Sprott followed, but after a few years was translated to Musquodoboit. The ground was then occupied in succession by the Rev. Mr. Wilson, from the Secession Church in Ireland, and the Rev. Mr. Paterson, from Coleraine, of the Established Church of Scotland. The present pastor is the Rev. Mr. Murdoch, a native of Nova Scotia, who visited this country, and graduated at Glasgow College. He was ordained in 1826. Mr. Murdoch also supplies a station in Newport, the adjoining township.

SHUBENACADIE.—This lies on the way between Halifax and Truro. The congregation is called the congregation of Gay's River, Shubenacadie, and Lower Stewiacke, and, along with the congregations under the inspection of the Rev. Messrs. Crowe and Cameron, was formerly under the care of the Rev. Alexander Dick. Two or three years after Mr. Dick's death, the Rev. Mr. Blackwood became the minister of the settlement, and remained so till 1840, when he accepted a call to Tatmagouche. The present minister is the Rev. George Christie, a licentiate of the Presbytery of Pictou, who was ordained in February 1842. The settlements receive their respective names from the rivers by which they are traversed. Shubenacadie is the centre, from which the others are distant about five miles, Lower Stewiacke in a northerly, and Gay's in an easterly direction.

TRURO.—This is a beautiful village, several miles beyond Shubenacadie, on the high road to Pictou, from which it is distant about sixty miles. The first

Secession minister was the Rev. Daniel Cock, who had for colleague and successor the Rev. Mr. Waddell, who, again, has been succeeded by the Rev. Wm. M'Culloch, son of the late Dr. M'Culloch.

ONSLow.—This is the next township to Truro, on the Cobequid Bay, or, as we have commonly termed it, the Basin of Minas. The congregation here was originally under the care of the minister of Truro, but in 1816 was erected into a separate charge, over which the Rev. Mr. Douglas was appointed. On Mr. Douglas' translation to Prince Edward Island, the Rev. J. Baxter succeeded, who was born in Scotland, but emigrated when a young man with his parents, and received his education at Pictou.

LONDONDERRY.—This is the name of the township beyond Onslow, in which are several villages. The first minister was the Rev. Mr. Smith, who died in 1795, and was almost immediately succeeded by the Rev. Mr. Brown, who still survives, having for colleague the Rev. James Bayne, son of the late Rev. Mr. Bayne, Dunbar, Scotland. This congregation having been recently divided, an additional minister is required.

ECONOMY is the next township, lying along the bay, to Londonderry. The Rev. Mr. Kerr, a licentiate of the General Associate Synod, was the first minister here, and still survives. He lately received as assistant the Rev. James Watson, formerly of the Relief body, and from the old country.

MUSQUODOBOIT.—So called from the river that traverses the settlement. The congregation here was originally under the care of the Rev. Hugh Graham, but in 1814 was erected into a separate charge, and the Rev. John Laidlaw was settled as its minister.

The Rev. Mr. Sprott succeeded him in 1825, but resigned a short time ago.

STEWIACKE.—The Rev. James Smith, from Scotland, succeeded the Rev. Mr. Graham in 1830.

MAITLAND and NOEL.—Minister, the Rev. Mr. Crowe.

NINE MILE RIVER.—Minister, the Rev. Mr. Cameron.

The following are the congregations that compose the PRESBYTERY OF PICTOU:—

PICTOU.—Dr. M'Gregor preached in the county of Pictou before there was a town in it. At the time of Dr. M'Culloch's induction, the town was very small, so that the place was usually denominated the Harbour of Pictou. The present minister, the Rev. John M'Kinlay, was ordained on the 11th August 1824.

WEST RIVER.—The Rev. Duncan Ross was the first minister here. It continued vacant for a twelve-month, when the congregation called the Rev. James Ross (son of the first minister), who received his education at the Pictou Academy, and was ordained on the 7th of November 1835.

EAST RIVER.—The scene of Dr. M'Gregor's first labours. The Rev. David Roy, from the Secession Church in Scotland, succeeded the Doctor in April 1831.

UPPER SETTLEMENT, EAST RIVER.—Till 1824 this was part of the charge of Dr. M'Gregor. The population, however, had become so numerous that the presbytery erected it into a separate charge; and the Rev. Angus Gilvray, a native of the county of Inverness, Scotland, but educated at the Pictou Academy, became its first minister. From the period of his appointment he has preached regularly in three different

stations — the east branch of the East River, the west branch of the same river, and the Middle River. The place of worship at the last mentioned locality is the exclusive property of his own congregation; but the other two places of worship are held in common with the Kirk body of Presbyterians in the respective settlements.

NEW GLASGOW.—New Glasgow is a thriving village on the East River, about two or three miles below Mr. Roy's church. The congregation here have never had a minister, but are able and willing to support one.

MERIGOMISH lies on the coast, to the east of the town of Pictou. The Rev Mr. Patrick was the first minister. The present minister is the Rev. A. P. Millar, a native of Alloa, and licentiate of the Presbytery of Stirling and Falkirk.

ANTIGONISH lies to the south-east of Merigomish, and fifty-six miles from the town of Pictou. The village is very prettily situated, the surrounding country being rich and varied. The first minister here was the Rev. James Munro, who has been succeeded by the Rev. Thomas Trotter, formerly of Johnshaven, Scotland.

ST. MARY'S.—This forms one of the districts of the county of Guysborough, and began to be settled chiefly from Truro about the year 1800. The richness of the intervale land on the banks of the river, together with the superior pine timber abounding in its vicinity, induced many to take up their residence in it. The Rev. Mr. Waddell, who had been their minister in Truro, was the first who visited them to proclaim the gospel. In 1818, Mr. Alexander Lewis, preacher from the north of Ireland, who had studied theology under Dr. Paxton of Edinburgh, was ordained among

them. After a time he left for the United States, and was succeeded, after an interval, by the Rev. Mr. John Campbell, a native of the township of Pictou, who preaches in the Gaelic as well as in the English language.

GUYSBOROUGH.—Vacant since the translation of the Rev. Mr. M'Gregor to Halifax.

TATMAGOUCHE and RIVER JOHN lie along the coast to the west of Pictou—the former having for its minister the Rev. Mr. Blackwood, from Scotland, and the latter, the Rev. Mr. Waddell, son of the late Rev. Mr. Waddell of Truro.

MIRAMICHI, in New Brunswick.—The first minister of this place was the Rev. James Thompson, a native of the parish of Wamphray, Dumfriesshire, Scotland, and who for a number of years had the pastoral inspection of a congregation at Auchtergaven, Perthshire. When Mr. and Mrs. Patrick arrived at Miramichi, on their way to Pictou, they found a number of families there anxious to have the services of a Presbyterian minister. The consequence was, that a petition to the Church of Nova Scotia for a minister was drawn up, signed by twelve persons, and forwarded to Nova Scotia, and thence to the General Associate Synod at Edinburgh. Mr. Thompson, with his wife and family, reached Miramichi on the 22d of September 1816; and in August of the year following was inducted, by Dr. M'Gregor and Mr. Keir, to the charge of the congregation. He did not confine his attentions to the rising towns of Chatham and Newcastle, but frequently visited the settlements on the opposite side of the river, and others above the places just mentioned. He was indefatigable in his labours, affable and kind in his

manners, and universally respected. He died on the 11th of November 1830, in the fifty-first year of his age. The church in which Mr. Thompson preached is situated at a little distance below the town of Chatham. It is a neat and commodious edifice, and has a pretty appearance from the river. Unhappily, about the time of his decease, it became a subject of dispute, as to which party had the right to it—whether those who had now declared themselves for the Church of Scotland, or those who still continued firm in their adherence to the Presbyterian Church of Nova Scotia. After considerable unseemly contention, the latter received from the former a pecuniary indemnification for their right in the property; and from this and other resources, a very beautiful building, surmounted by a handsome spire, was soon erected in the town of Chatham. Mr. Thompson was succeeded by the Rev. John M'Curdy, a native of Onslow, on the 11th of August 1831.

On the main road between Pictou and Miramichi, and about forty miles from Chatham, is Richibucto, where there was formerly a congregation under the care of the Rev. John M'Lean. Mr. M'Lean was a native of the West River of Pictou, and after receiving license as a preacher in Nova Scotia, visited Scotland, and took the degree of A.M. at the University of Glasgow. Shortly after his return he was ordained over the congregation above named, on the 19th of August 1826, by the Rev. Messrs. Thompson and M'Kinlay, a deputation from the Presbytery of Pictou, and proved one of the most useful, as he was one of the most popular, ministers of the Church. But after a few years' exertions his *bodily strength* gave way, his lungs became affected,

and he resigned his charge. He expired on the 20th of January 1837, in the thirty-sixth year of his age.

MABOU and PORT HOOD, in Cape Breton.—These stations, which are distant twelve miles from each other, are under the inspection of the Rev. William Millar, a native of Ayrshire, Scotland, and who studied theology under the late Dr. Lawson of Selkirk. His ordination took place in the church of West River, Pictou, in the fall of the year 1821.

The only presbytery which remains to be noticed is the PRESBYTERY OF PRINCE EDWARD ISLAND, an account of which we shall give in the next chapter.

CHAPTER XIV.

PRINCE EDWARD ISLAND.

PRINCE EDWARD ISLAND, formerly called *St. John's*,* is situated in a bay of the Gulf of St. Lawrence. It is separated from New Brunswick and Nova Scotia, which lie to the west and south of it, by the Northumberland Strait, which at its nearest part between Cape Traverse and Tormentine is only nine miles. On the east side of it is Cape Breton, and on the north the Magdalen Islands and the waters of the Gulf of St. Lawrence. It is situated between the parallels of 46° and $47^{\circ} 10'$ north latitude, and between 62° and 65° west longitude from Greenwich. By a line through the centre of the territory it is 140 miles, and varies in breadth from 34 to 15 miles, although in some parts the distance between the heads of bays is much less. It contains an area of 2,134 square miles, or 1,360,000 acres.

This island was discovered by Cabot in the year

* Great inconvenience having been experienced by the inhabitants of St. John's Island, from the name of the province being the same with several other places at no great distance, to which letters and other articles were frequently sent by mistake, it was passed in their legislature, 1799, which subsequently received the royal assent, to change the name from *St. John's* to *Prince Edward Island*.—Haliburton.

1497, at the same time with Newfoundland. The English, not having taken formal possession of it, the French seized upon it; and in their hands it remained until 1758, when, on the capitulation of Louisbourg, it was taken possession of by the English.

In 1763, this island, along with that of Cape Breton, was annexed to the government of Nova Scotia. In 1767, the whole island, with trifling exceptions, consisting of 1,360,000 acres, was granted away in one day to individuals by lot, on certain conditions prescribed by the then Board of Trade and Plantations. Some of the tickets secured to their holders one lot, consisting of 20,000 acres, some a half, and others a third of a lot. The grantees were chiefly officers in the army and navy, who had served during the preceding war. For twenty-six townships, the holders were to pay 6s. per annum quit rent; for twenty-seven, 4s.; and for eleven, 2s.; and to settle the land in the proportion of one settler for each 200 acres, in the course of ten years from the date of their grants.

In 1770, the island having, in compliance with the petition of a number of the proprietors, been erected into a separate government from Nova Scotia, a governor and officers made their appearance. About this time a few families from Argyleshire, in Scotland, arrived in the island, and located themselves on the west side of Richmond Bay. In the following year, a few more having emigrated from the same place, settled in Prince Town Royalty, on the east side of Richmond Bay. In 1775 there was an additional emigration; several families arrived in the island from Morayshire, some of whom located themselves in Prince Town Royalty, others in New London, Cavendish, and St. Peter's. About the

same time, or shortly after, some emigrants from Perthshire settled in Cove-head. In 1781, along an extent of 100 miles on the north coast of the island, there were not above fifty families.

In the year 1784 a number of families of loyalists from the United States settled chiefly at Bedeque. From this period until the year 1800, the Presbyterian settlements were occasionally visited by Dr. M'Gregor, and the Rev. Messrs. Ross and Dripps from Nova Scotia. In the year 1800 arrived the Rev. Mr. Urquhart; he had come from the United States, but was originally from Scotland, and a minister of the Kirk. Having established himself in Princetown, he took under his charge not only the Presbyterians of that place, but also of New London, Bedeque, and the west side of Richmond Bay. He ordained elders in the different districts, established Church order, dispensed the ordinances of baptism and the Lord's supper, and preached the gospel acceptably and successfully for two years. In 1802 he removed to Miramichi, in the province of New Brunswick, but he was not permitted to labour long there. While crossing the Miramichi River in winter, he fell into the ice, and was either drowned at the time, or died almost immediately after in consequence of the accident. After the removal of the Rev. Mr. Urquhart, the Presbyterian settlements were again visited by Dr. M'Gregor and the Rev. Duncan Ross, who preached the gospel and dispensed the ordinances of religion.

In the year 1806 Mr. Peter Gordon, a preacher from the General Associate Synod in Scotland, arrived. Having preached acceptably in the different settlements in the island, he speedily received two

calls—one from the people who had been under the charge of the Rev. Mr. Urquhart, and another from those of Cove-head, St. Peter's, and Bay Fortune. Having preferred the call from the latter, he was ordained over them in the same year in which he arrived. Finding them unorganized, he proceeded to establish among them Church order. He ordained elders in the different districts. He preached the gospel with much success throughout the bounds of his extensive charge. But wide as its limits were, he did not confine his ministrations to it. He visited the other settlements that were destitute of the gospel, and broke the bread of life to those that were perishing for spiritual want. But it was not long that he was to continue in the service of the Church below. His Master was soon to call him to the upper sanctuary. Even previous to his departure from his native land, the seeds of an insidious and fatal disease were lurking in his constitution. The people of his charge, and others among whom he occasionally laboured, with deep regret saw him hastening to the grave. He died in the winter of 1809, on his return from Malpeque, where he had been to baptize some children at the house of Duncan McCallum, Brackley Point, and his remains were carried to St. Peter's, and interred in the church-yard there.

Mr. Gordon was born about the year 1773, in the parish of Caveston, bordering with that of Brechin, Scotland. "I recollect well," says the venerable Mr. Gray of Brechin, in a letter dated 2d January 1847, "that he was admitted a communicant in 1794, at my first sacrament. He laboured some time at the loom before he thought of becoming a student. The

late Mr. Munro of Nigg, who taught a school in the place at that time, instructed him in Latin; and our present chief magistrate, provost Guthrie, who was a pupil of Mr. Munro's at the same period, mentioned a circumstance strongly indicative of vigorous application and perseverance on the part of Mr. Gordon. He would walk every day the distance of from three to four miles from Caveston to Brechin, in order to repeat his lesson, and returning, would ply the labour of the loom with his book lying before him, accomplishing, in addition to all his travel, the works of the weaver and the tasks of the scholar. His academical course was commenced and finished at Glasgow College, and his theological studies were directed by Mr. Bruce of Whitburn, whose niece he afterwards married. Mr. Gordon was here in April 1806, on a last visit to his father and friends. In the sermon he gave us there was nothing which discovered the want of early education; but in refinement of sentiment, and correctness of style and manner, much which would have made him to be set down as the subject of youthful classical learning. For this he was indebted to a natural fineness of mind and temper, and to Drs. Ferrier and Mitchell, the models of his day in the west country district of the Anti-burgher Secession." Although the period of Mr. Gordon's ministrations was but short, he was greatly beloved and respected, and his memory is still fondly cherished by many in the island.

About the close of the year 1808, Mr. John Keir, another preacher from the General Associate Synod, having arrived in Nova Scotia, was sent by the Presbytery of Pictou to Prince Edward Island. For some time he continued preaching to the people of

Princetown Royalty, the adjacent settlements on the west side of Richmond Bay, Bedeque, New London, and, after the death of Mr. Gordon, to the people who had been under his charge. In the summer of 1809 he was called by both congregations. Having preferred the one from the people of Princetown, in June 1810 he was ordained to the pastoral charge of the same people who had been under the spiritual inspection of the Rev. Mr. Urquhart.

The labours of the Rev. Mr. Keir, who is now professor of systematic theology, have been truly abundant. The field of his pastoral inspection for about ten years was very extensive. Not only to the people of Princetown, but of Richmond Bay, Bedeque, New London, and also of other adjacent places, he preached the gospel. Nor was this all; he taught them not only publicly, but from house to house. To family visitation and public examinations he was duly attentive. It is indeed true that the number of inhabitants was then small, compared with what it is now. But these were scattered over a wide extent of country. They were few and far between. The difficulty of travelling was then very great. Nothing but a foot-path through the dense forest afforded a way of communication between the solitary settlers. No carriage road, along which one could comfortably drive, was then to be found. The accommodations also were anything but comfortable. No doubt, the welcome guest was presented with the best by his hospitable entertainer, but even the best was but poor. Under these circumstances the Rev. Mr. Keir laboured long. Often was he for days, nay sometimes *for weeks*, from his own home. Often was he placed

in imminent peril from exposure to the piercing cold and wintry storm.

The great extent of congregations is a serious injury to the interests of religion. The minister, having many preaching places, can be present at each only once in the course of a number of Sabbaths. The people, being for a length of time without preaching, are apt to become careless, or to be led away by intruders. This, however, is an evil which, in a new country, cannot be altogether avoided. The inhabitants being few in each locality, are not able to maintain a minister. It is of importance, however, as soon as the population increases, that the outposts should be detached, and formed into separate congregations. Such was the wise course pursued by the Rev. Mr. Keir. At first his congregation was scattered over a very wide extent of country. As the population became more dense, and the members of the Church increased, various parts were detached and formed into new congregations, until Princetown alone remained under his pastoral care. Within the bounds originally occupied by him there are now five congregations.

About the year 1811 the Rev. Edward Pidgeon was admitted to the pastoral charge of the congregation of St. Peter's, Bay Fortune, and Cove-head, of which Mr. Gordon had formerly been minister. Mr. Pidgeon belonged originally to the English Independents; but having made application to be admitted a member of our body, was received into connection, and having been called by the congregation above-mentioned, he was inducted to it by the Presbytery of Pictou. For the period of about eight or nine years he continued to labour in his extensive charge.

In process of time, however, differences arose between him and his congregation, in consequence of which it was judged expedient that the pastoral relation should be dissolved.

He never received the charge of a congregation after this. He thought proper also to resign into the hands of the Synod his ministerial office; which step he afterwards regretted, and solicited his restoration, which it was not thought proper to grant. He continued, however, to exemplify the conduct of a consistent Christian until his death, which took place at New London, in September 1843. He went to church on Sabbath in his usual health, but during the time of worship he fell from his seat, and was carried out a lifeless corpse. His age was sixty-five years.

The congregation of St. Peter's being vacant, the Rev. Robert Douglas, minister of the congregation of Onslow, in Nova Scotia, was invited to take the pastoral charge of it. He was a native of Roxburghshire, Scotland, and received his theological education under the celebrated Dr. Lawson. Having left his native country, and arrived in Nova Scotia, he was admitted to the pastoral charge of the congregation of Onslow in the year 1816. After labouring there for between four and five years, he received a cordial call from the congregation of St. Peter's, Bay Fortune, and Cove-head, to be their minister; and it was judged expedient, both by the Synod and himself, that he should be translated. He was accordingly admitted to the pastoral charge of that congregation in October 1821. From that time, until July 1843, he continued to labour with great faithfulness and acceptance, but the sphere of his labours was too extensive, being sufficient to occupy the services of three men. Owing

to the infrequency of preaching, intruders began to creep in, and divisions to take place in some parts of the congregation. With the cordial consent of Mr. Douglas, therefore, on July 5, 1843, West St. Peter's and Cove-head were disjoined, and erected into a separate congregation. In East St. Peter's and Bay Fortune Mr. Douglas continued to exercise his ministry until his lamented death, which took place on September 17, 1846, in the sixty-fifth year of his age, having laboured at St. Peter's about twenty-five years. In his death his own congregation, and the Church in Prince Edward Island in general, sustained a great loss. As a preacher, Mr. Douglas was original, bold, perspicuous, and energetic. As a Christian, he was open, candid, and sincere—an Israelite indeed, in whom was no guile; humble and unassuming, in lowliness of mind esteeming others better than himself. He greatly rejoiced in the bright prospects of our foreign mission.

As no statistical return was received from the congregation of St. Peter's and Bay Fortune, the exact number of communicants, or of families in it, or the population, cannot be given. The average attendance upon ordinances might be 400 or 500. During the ministry of Mr. Douglas a considerable increase in the congregation took place.

We must not omit noticing here the Rev. Andrew Nicoll. He was a preacher from the Associate Synod in Scotland. Coming to this country, he was ordained to the pastoral charge of the congregation of Richmond Bay. This had been originally under the charge of the Rev. John Keir, but was disjoined and erected into a separate congregation, and placed under the pastoral inspection of Mr. Nicoll about the year 1819.

His ministerial career, however, was of short continuance; only a year elapsed from his settlement until his services were terminated by death. The people were assembled on the morning of the Sabbath for public worship, expecting to hear the words of eternal life from the lips of their pastor. But ere the time arrived that the services of the day were to commence, his spirit had fled. Mr. Nicoll was greatly beloved by his congregation. He seems to have been characterized by considerable activity and energy. He died in the vigour of his days, and when his prospects of usefulness were great. How mysterious the dispensations of Providence in such cases! We are ready to exclaim, "Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men."

Mr. Nicoll was succeeded in the pastoral charge of the congregation of Richmond Bay by the Rev. William M'Gregor, who also had the spiritual inspection of the congregation of Bedeque. He was a preacher from the General Associate Synod in Scotland. In October 1821 he was ordained to the pastoral charge of the congregation of Richmond Bay and Bedeque. In these two parts he continued to labour for about three or four years, when Bedeque was disjoined, and erected into a separate congregation. Since that period until the present time he has exercised his ministry in the congregation of Richmond Bay. The infirmities of age, however, are now fast creeping upon him; and, feeling himself inadequate to the labours of his extensive charge, he has petitioned the presbytery for a partial supply of preaching to his congregation.

The congregation of Richmond Bay lies on the

west side of the bay of that name. It extends over a territory seventeen miles in length. There are in this congregation two preaching stations, about nine miles apart, at which the minister officiates alternately. The sacrament of the Lord's supper is dispensed twice during the year. The Presbyterian population, by the last statistical return, is 444. There are, however, within the bounds of the congregation, besides Roman Catholics, some connected with the Church of England, and some Methodists and Baptists.

Previous to the settlement of Mr. M'Gregor at Richmond Bay, there had been no presbytery in the island. But, on October 11, 1821, the day of Mr. M'Gregor's ordination, in accordance with a deed of Synod, the Presbytery of Prince Edward Island was constituted, and held its first meeting at Richmond Bay. The members present were the Rev. John Keir of Princetown, who was chosen first moderator; the Rev. Robert Douglas of St. Peter's, the Rev. William M'Gregor of Richmond Bay, ministers; and Edward Ramsay, ruling elder. The formation of a presbytery was an event of deep interest to the friends of the Church in general. In particular, in the mind of the Rev. Mr. Keir it excited the most heartfelt satisfaction and the most fervent gratitude to God. Far removed from any brother with whom he could consult in the moment of perplexity, he had been almost a solitary labourer. Two brother ministers he had seen, in the mysterious providence of God, snatched away by the relentless hand of death. Another, through dissatisfaction arising between him and his congregation, had been loosed from his pastoral relation. But now he had the satisfaction to

be associated with brethren whom he could consult in difficulties, who would be fellow-labourers in the wide field which he had occupied, and would water where he had planted. No sooner was a presbytery formed, than applications for supply of preaching were presented from Murray Harbour, in King's County, and Shemogue, in New Brunswick.

The first addition to the presbytery was that of the Rev. William Hyde. He had formerly been connected with the English Independents, but upon application to the Synod of the Presbyterian Church of Nova Scotia, was received into connection with that body. Being sent on a mission to Prince Edward Island, and having preached to the congregation of Tryon and Cape Traverse, he was called by it to be its pastor. On the 23d of October 1822, his induction took place. His connection with this congregation, however, was short and very unhappy. This appears to have arisen, partly from circumstances in the state of the congregation, and partly from Mr. Hyde's own conduct. The number of persons in the congregation who properly understood Presbyterian principles was but small, and Mr. Hyde himself appears to have been of the number. His temper, also, seems to have been peculiar. Owing to these circumstances, disputes soon arose between him and the leading members of his congregation; and the presbytery having heard both parties, and being satisfied that Mr. Hyde's usefulness in the congregation was at an end, proceeded, on the 15th of March 1825, to loose the pastoral relation between him and the congregation of Tryon and Cape Traverse. Since that time there has been no distinct congregation at these places. The few Presbyterian families that remain

in them are connected with the congregation of Bedeque.

The next addition to the presbytery was the Rev. Robert S. Patterson. He was a native of Pictou, Nova Scotia, received his education in the Pictou Academy, and studied theology under the Rev. Dr. M'Culloch. On the 8th of November 1825, a call from the congregation of Bedeque, addressed to him, was brought before the presbytery, signed by thirty-two members, which constituted the chief part of them, and a paper of adherence signed by twenty-eight ordinary hearers. The call was sustained; and on the 22d March 1826, Mr. Patterson was admitted to the pastoral charge of the congregation of Bedeque. It had been formerly under the inspection of the Rev. William M'Gregor, but had been, for some time previous to this, disjoined and erected into a new congregation. For twenty years the Rev. Mr. Patterson has laboured in the gospel in Bedeque; and although during that period there has been no remarkable revival of religion, yet the congregation has been steadily increasing in members, and, it is to be hoped, also in vital godliness. The Presbyterian population is 750. The population of Bedeque is much divided in religious sentiments. The Methodists, the Baptists, the M'Donaldites,* have each a place of worship. A new church has been lately erected, which will accommodate 300 sitters. About £14 has this year been collected for the Foreign Mission, and about £3 for the British and Foreign Bible Society. The above sums are in Prince Edward Island currency.

* Followers of one M'Donald, who professes to be the true Church of Scotland himself, and pretends to be divinely inspired.

Bedeque is situated on the south side of Prince Edward Island. It has a good harbour, which will admit vessels of almost any size. A packet runs weekly between it and Shediac, and one also, though not so frequently, between it and the Bay Verte. The steamer, also, when running between Charlotte-town and Miramichi, used to touch there on her way.

The next addition to the presbytery was that of the Rev. Hugh Dunbar, who received his education in the Pictou Academy, and studied theology under the Rev. Dr. M'Culloch. On 21st March 1827, he was admitted to the pastoral charge of the congregation of Cavendish and New London, previously under the charge of the Rev. John Keir, but now disjoined and erected into a new congregation. For some time everything continued to go on satisfactorily. The attachment between the minister and people was mutual, and the congregation appeared to prosper. But it happens that, in this congregation, there are some whose native language is Gaelic; and hence a part of the services of the Sabbath are performed in that language. In such cases it usually happens that the English and Gaelic people are disposed to consider their interests as separate, and become jealous of each other, and thus dissatisfactions arise which prove prejudicial to the interests of religion. It was so in the present instance. From these, and other causes which it is not necessary to mention, the attachment between Mr. Dunbar and his people began, and continued to diminish, until, on 15th June 1835, he tendered his demission; and the presbytery, judging that his usefulness was terminated, thought proper to

accept of it. About this time, a part of the congregation, consisting chiefly of those attached to the Gaelic language, separated, and connected themselves with the Kirk of Scotland.

For nearly three years the congregation continued vacant. On 13th March 1838, Mr. John Geddie, preacher, who had studied theology under the Rev. Dr. M'Culloch, was ordained to the pastoral charge of the united congregation of Cavendish and New London. From this time until 20th October 1845, he continued to preach and perform the other duties of the pastoral office in this congregation with acceptance and faithfulness, when he gave his demission into the hands of the presbytery.

It very often happens that demissions arise from disaffection between the minister and congregation, but it was not so in the present instance. There never, perhaps, was a connection between a pastor and his flock which was more agreeable. On the one hand, he was greatly beloved and highly respected by his congregation; on the other hand, he cherished towards them the warmest attachment. His labours, also, during his residence among them had been much blessed. But Mr. Geddie having from a very early period of life had his attention directed to, and his sympathy awakened for, the perishing heathen, had resolved to hold himself in readiness, as soon as Providence opened up a door, to devote himself to the work of their evangelization. Coming to the island, he could not long be silent upon a subject which lay so near his heart. He endeavoured to inspire the *minds* of his brethren in the ministry, of the members of his own congregation and the Church in general,

with a missionary spirit. Nor was he unsuccessful. The zeal of the friends of the Saviour was kindled, their activity aroused, and their liberality awakened. The little leaven leavened ere long the whole lump. The energies of the Church were called forth. A Board of Foreign Missions was appointed by the Synod, and the contributions were soon such as to warrant them in advertising for candidates. Mr. Geddie considered it his duty to answer to the call of Providence, and offered his services, saying, "Here am I, send me." The Board gladly accepted of his tender, and applied to the presbytery to place him at their disposal, by loosing him from the charge of his congregation. His people, in this painful dilemma, although cherishing a fond attachment to their pastor, reckoned it their duty to yield to what appeared to them a plain intimation of Providence, and left the matter to the disposal of the presbytery, who judged it right, under all the circumstances, to accept of Mr. Geddie's demission, and to part with a brother endeared to them by a harmonious connection of more than seven years. Since Mr. Geddie's departure, the congregation has continued vacant; and for want of preachers, only a partial supply can be afforded to it.

The congregation of New London and Cavendish extends over a territory sixteen miles in length. The Presbyterian population, according to the last statistical return, is 582; the number of families visited 97, and of communicants 120. There are chiefly two preaching places. A new church has been lately erected at New London, which, with the others in the bounds of the congregation, will accommodate

540 sitters. Should this congregation be long destitute of a fixed pastor, it will, in all likelihood, suffer materially in its religious interests. They offer to a preacher a salary of £120. New London is situated on the north side of the island in Queen's County, and has a tolerably good harbour for small vessels, but will not admit large ones, on account of a sand bar at its entrance.

We have omitted as yet to notice the Rev. Daniel M'Curdy, that we might preserve unbroken the account of the New London congregation. On 21st March 1832, he was admitted to the pastoral charge of the congregation of Murray Harbour, in King's County. This connection continued only for about two years. Mr. M'Curdy tendered his demission to the presbytery, who, finding that his support was inadequate, and his usefulness to all appearance at an end, on the 6th May 1834, judged it their duty to loose him from his pastoral relation. Since that time Murray Harbour congregation has sometimes been vacant and sometimes had ministers from the Kirk of Scotland; and latterly, one from the Free Church. With respect to the statistics of Murray Harbour we can say nothing.

The next addition to the presbytery was that of the Rev. John C. Sinclair, who had been labouring for some years in the parts adjacent to Pictou, Nova Scotia, but was originally from Scotland, and had received his education there. Being sent on a mission to the island, and having preached at Cascumpeque and West Point, he received from them a call to become their pastor. This invitation being accepted by him, on the 15th February 1843 he was set over them in the Lord by the Presbytery of Prince Edward

Island. Cascumpeque and West Point, particularly the former, had been for a long time previous preaching stations. At the former place elders had been ordained, and a congregation organized. At both there is a wide field for usefulness. As there is still a considerable quantity of land unoccupied, there is room for many new settlers. Accordingly, individuals and families are almost constantly coming from other parts, and fixing their residence there, so that there is the prospect of a large congregation being formed in the course of a few years. Mr. Sinclair's labours, during the short period of his residence in this congregation, have been the means of much good. A portion of this congregation consists of persons speaking the Gaelic language, and the religious services are partly in this language and partly in English.

The latest addition to the presbytery is that of Mr. James Allan, a preacher from the United Secession Church of Scotland. He was ordained to the pastoral charge of the united congregation of Cove-head and West St. Peter's on the 1st of July 1846. Those composing this congregation, had been under the pastoral inspection of the Rev. Robert Douglas, until the 5th of July 1843, when they were disjoined and erected into a new congregation, but without a fixed pastor, until Mr. Allan's ordination. Of Mr. Allan, from the short period during which he has been labouring, we can as yet say little: so far as can be augured from present appearances, he is likely to be extensively useful. From this slight notice of the congregations in Prince Edward Island, it appears that there are in connection with the Presbyterian Church seven congregations, viz., Princetown,

Richmond Bay, Cascumpeque, Bedeque, Cavendish and New London, Cove-head and West St. Peter's, Bay Fortune and East St. Peter's. Of these two—Cavendish and New London, and Bay Fortune and East St. Peter's—are vacant; nor, on account of the scarcity of preachers, can any but a very scanty supply be afforded them. In these circumstances, they are likely very materially to suffer in their spiritual interests, unless the brethren of the Secession Church in Scotland sympathize with them in their destitute condition, and send a supply of preachers to their relief.

We cannot conclude without noticing the change which has taken place in the state of things since the arrival of the Rev. Mr. Keir in the island. At that period, the country presented the appearance of an almost unbroken forest. Only here and there, at wide intervals, might be seen a few solitary settlers, dwelling for the most part in poor log-huts with a little clearing around them. The moral and religious condition of the people also was very affecting. The few that made any pretensions to piety were as sheep scattered abroad, having no shepherd. The labours of the Rev. Mr. Gordon had been short, and much impeded by his increasing debility, even while they did continue. There was, therefore, little else than a moral waste when Mr. Keir arrived. But how great the change which he has lived to witness! Instead of one dense uninterrupted forest, he sees an extensively cultivated country; instead of a few lonely huts, numerous and comfortable habitations; instead of a handful of straggling settlers, a population of 50,000; instead of a feeble band of isolated Christians, having none to care for their souls. a number

of laborious ministers and flourishing congregations. "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

ABSTRACT of the Statistics of the Presbyterian Church of Nova Scotia, for 1845.

Congregation.	Minister.	Extent of Bounds.	Communi- cants.	Popula- tion.	Places of Wor- ship.
Shelburne	Rev. J. Byers	no return	no return	no return	2
Halifax	P. G. M'Gregor	{ Halifax and sub- urbs.	80	260	1
Windsor and Newport	J. Murdoch	15 miles by 20	200	750	3
Shubenacadie	G. Christie	20 miles by 20	144	875	3
Musquodoboit	Vacant	30 miles	300	1500	3
Truro	W. M'Culloch	20 miles long	220	1100	1
Onslow	J. Baxter	21 miles by 23	224	1666	3
Londonderry	{ J. Brown & J. Bayne*	22 miles by 17	470	2300	4
Economy	{ A. Kerr and J. Watson	16½ miles	96	426	2
Stewiacke	J. Smith	20 miles by 2	263	1634	2
Douglas	T. S. Crowe	28 miles by 6	191	870	2
Nine Mile River	J. Cameron	32 miles by 14	90	1000	4
Pictou	J. M'Kinlay	18 miles by 5	189	840	1
New Glasgow	Vacant		46		1
East River	D. Roy	11 miles by 8	250	1000	1
West River	J. Ross	15 miles by 15	449	2000	3
Upper Settle- ment.	A. M'Gilvray	12 miles by 15	245	1140	3
River John	J. Waddell	{ circuit of 10 miles }	102	600	1
Tatmagouche	R. Blackwood	18 miles by 12	150	1687	2
Merigomish	A. P. Millar	15 miles by 4	163	650	1
Antigonish	T. Trotter†	33 miles by 10	87	800	2
St. Mary's	J. Campbell	33 miles by 12	196	900	3
Miramichi, N.B.	J. M'Curdy	16 miles by 4	130	518	1
Mabou, C. B.	W. Miller	no return	no return	no return	
Princetown	J. Keir	10 miles	262	767	1
Bedeque	R. S. Patterson	10 miles by 20	104	750	1
Cavendish and New London	Vacant	16 miles	127	582	2
Richmond Bay	W. M'Gregor‡	17 miles	110	444	2
St. Peter's	Vacant	no return	no return	no return	
Cascumpeque	J. C. Sinclair	no return	no return	no return	
Cove-head	J. Allan	no return	no return	no return	
Guysboro'	Vacant	no return.	16	no return	1
			4897	25032½	56

* Another minister is required for this township.

† Mr. Trotter has written home for a colleague.

‡ An assistant needed.

§ It may be mentioned that the population was generally estimated by allowing five for every family under pastoral inspection. This we think below the truth.

CHAPTER XV.

Relative Number and Position of the different Ecclesiastical Bodies in the Province.

No census, exhibiting the relative number of the various religious bodies, has been taken since 1827, at which time the population of Nova Scotia proper, exclusive of Cape Breton, was 123,848. By another census, taken in 1838, it appears that the population had increased to nearly 200,000; so that, if we include Cape Breton, it cannot now be much less than 250,000. The former census represents the Presbyterians as considerably the most numerous; then the Episcopalians; after them the Roman Catholics and Baptists, about equal; and finally the Methodists, with a variety of smaller bodies. Since then, things have considerably altered. The Presbyterians, owing to their divisions, and other causes which we have already noticed, have not increased, as some of the others have done; still, it is believed that, taken unitedly, they constitute the largest body in the province. The Catholics rank next, and after them the Episcopalians, Baptists, and Methodists.

The Roman Catholics were first in the country. In the commission granted to De Monts in 1603 to colonize the province, a condition was inserted that he

should disseminate the Roman Catholic faith among the Indians; and so long as the French had possession, they attended to this object with the utmost care, and their labours were crowned with much success. At the present time, they consist principally of three classes—the French Acadians, or descendants of the original French inhabitants, the Highlanders, and the Irish. The first of these, notwithstanding the forcible expulsion of the Acadians in 1755, are still numerous in several parts of the country. Their principal settlements are in Cape Breton, where they comprise a large portion of the population; at Clare, and various parts of the western section of the province; in some parts of the county of Cumberland, and at Tracadie, Pomquet, and a few other places in the eastern part of Nova Scotia proper. Their exact number we have no means of ascertaining, but are disposed to estimate it at about 15,000. They are a simple and industrious people, remarkably inoffensive, but grossly ignorant and superstitious. They are mostly engaged in the fisheries, or in the coasting trade; and although necessitated to some extent to hold intercourse with their English neighbours, they preserve themselves remarkably distinct from them.

The Highland Catholics are to be found chiefly in the eastern part of the county of Pictou, in the neighbouring county of Sydney, and in Cape Breton. They have emigrated from the poorer parts of the Highlands of Scotland; and while ignorant and bigoted, have not always the industrious habits of their Lowland, or of many even of their Highland countrymen.

The Irish Catholics do not require to be described.

They form a large part of the labouring classes in Nova Scotia, particularly in Halifax and the country towns and villages. Since the introduction of temperance among them, a decided improvement has taken place in their habits; so that many of them have become industrious and prosperous, while a few have occupied important stations in society, with credit to themselves, and advantage to the community.

The amount of the Roman Catholic population can only be guessed at. By some of themselves, it has been estimated at 70,000; but we doubt very much whether it exceeds 50,000, or one-fifth of the whole population. Their present bishop is the Right Rev. Dr. Fraser, a native of the Highlands of Scotland, who resides at Antigonish, and has for coadjutor the Right Rev. William Walsh, whose titles are, Bishop of Maximianopolis, and Coadjutor-bishop of Halifax. They have about twenty-five priests under them, of French, Highland, and Irish extraction. A seminary of education was erected at Halifax a few years ago, under the title of St. Mary's Seminary, but is now closed. As to the fears that in some quarters are entertained in regard to the increasing influence of the Roman Catholics in the province, we regard them as groundless. Although at times courted by political partisans, yet, comprising not more than a fifth of the population, and that the poorer and least influential class, and having very few men in either branch of the legislature, and scarcely a single public officer of their persuasion, they are not likely to prove dangerous to the peace or liberties of the country.

The Church of England is recognised, by the ancient laws of the province, as the Established Church. An act passed in 1758 enacted, "That the sacred

rules and ceremonies of divine worship, according to the liturgy of the Church of England, shall be deemed the fixed form of worship; and the place wherein such liturgy shall be used, shall be respected and known by the name of the Church of England as by law established." By subsequent acts, arrangements are made as to the limits of parishes, and parishioners are authorized at a certain fixed period to choose church-wardens and vestry-men, to vote money for the support of the ministers and church, &c. As an Established Church their powers are merely nominal. The same act which determines their standing as an Establishment also provides, "That Protestants dissenting from the Church of England, whether they be Calvinists, Lutherans, Quakers, or under what denomination soever, shall have free liberty of conscience, and may erect and build meeting-houses for public worship, and may choose and elect ministers, for the carrying on of divine service and administration of the sacraments, according to their several opinions; and all contracts made between their ministers and their congregations for the support of the ministry, are hereby declared valid, according to the tenor and condition thereof; and all such Dissenters shall be excused from any rates or taxes to be made or levied for the support of the Established Church of England."

This act has been construed as giving them the power of taxing those who do not contribute to a ministry of their own, or the Nothingarians, as they have been termed; and such a power was at one time exercised, but not of late, and the act itself is now regarded as obsolete. Another act, subsequently introduced, and known throughout the province by

the name of the Parish Bill, which gave Episcopalians certain powers as to the division of parishes, and recognised the Act of 1758, was thrown out by the Assembly, on the ground of its acknowledging their right to tax such persons as did not contribute to the support of their own ministers.

It will thus be seen that the Established Church, as it is called, possesses no powers which render it an object of jealousy to other denominations. At one time, its ministers enjoyed the exclusive privilege of marrying by license; but even this Dissenting ministers may now do, a small fee being exacted for the license.

At the time the agitation respecting the Pictou Academy commenced, they possessed paramount authority. The country was ruled by the Council of Twelve, who possessed both executive and legislative powers, and sat with closed doors; while no fewer than eleven of the twelve, with the bishop at their head, belonged to the Church of England. But this state of things has passed away. The constitution of the Council has been liberalized, and although the bishop still retains his seat at the Board, he possesses but little influence.

The number of clergymen belonging to this Church is about forty, besides teachers and lay readers, and they are supported partly by the Society for the Propagation of the Gospel in Foreign Parts, and partly, it is understood, by grants from the Imperial Parliament. They have no endowment from the Provincial Government.

The clergy are under the control of a bishop, whose *jurisdiction*, till recently, extended over New Brunswick and Newfoundland, but is now confined to Nova

Scotia, Prince Edward Island, and their dependencies. The number of members of the Church of England will probably amount to between 40,000 and 50,000; it is allowed on all hands, that it does not exceed one-fifth of the population.

King's College, at Windsor, is in connection with the Episcopalian Church; but it has been greatly crippled recently by the withdrawal of a grant from the Society for the Propagation of the Gospel; which Society, it may be added, have announced that, in consequence of the extension of their operations in other quarters, they will be obliged to curtail the sums usually granted to Nova Scotia. This intelligence has been circulated throughout the body, and the bishop has followed it up by expounding and enforcing such well-known texts as the following: "Let him that is taught in the word communicate to him that teacheth in all good things."

The Baptists have 9,000 members, or persons in communion, and a population of 40,000. Their strength lies principally in the western department of the province, which was originally settled chiefly by emigrants from New England. At an early period the missionaries of the Secession were, through the divine blessing, instrumental in impressing somewhat of a religious character on the eastern section of the country, and the Baptists performed the same vocation for the western. Contemporary with our own Graham and M'Gregor, these devoted themselves to the work of planting the gospel in the wilderness, and were honoured to see the fruit of their labours in the establishment of many churches in the beautiful valleys of the west of Nova Scotia.

The Baptists have been characterized by consider-

able activity and zeal, and to them belongs the honour of sending out from Nova Scotia the first missionary to heathen lands. Of late, however, they have fallen in character and position. Some years ago, a rupture having taken place in the Episcopalian congregation of St. Paul's, in Halifax, in consequence of umbrage taken at certain proceedings of the bishop, the seceding party erected another place of worship, and, after wavering for a time, attached themselves to the Baptists. Among these were the Attorney-General of the province; the Rev. Dr. Crawley, then a respectable lawyer; and some other persons of influence, whose accession, while it imparted in the first instance greater respectability to the body, was nevertheless attended with consequences of an injurious as well as of a beneficial kind. Educated in all the exclusiveness and formality of an Episcopalian establishment, these had a mighty influence in changing the whole character of the association. The main cause, however, of its deterioration must be traced to the political agitation that was introduced into it, in reference to what is known in the country as the college question. When Dr. M'Culloch was removed from the Pictou Academy to Dalhousie College, in Halifax, the Assembly and friends of liberal education throughout the province hoped to place that institution on an efficient footing by throwing it open to all classes of the community. But the Church of Scotland were carrying things with a high hand, and were resolved to get the institution under their control. The consequence was, that while they failed to keep Dr. M'Culloch out of the situation of president, they succeeded in getting the remaining professorships filled up from their own ranks, to the

exclusion of better men. Mr. (now Dr.) Crawley was one of the rejected; and the conviction was general and deep that not only he, but Dissenters in general, were unfairly dealt with. The House of Assembly were disposed to grant redress, but as they were at open war with the Executive they could do nothing. In these circumstances, Dr. Crawley commenced an agitation among the Baptists for a college of their own; and, shortly after, an application was made to the Legislature for a charter of incorporation for it, with the powers and privileges of a university. The liberal party, who were then in the ascendancy in the Assembly, were unwilling to comply with the request; but, feeling that injustice had been done them, they finally yielded, and voted the same sum, for a term of years, as was granted to King's College at Windsor, and Dalhousie College at Halifax. On this, the Catholics put in their claim, and obtained a similar grant for St. Mary's College, with the same powers. Then the Methodists, who had erected a respectable institution on the borders of the province, put in theirs. The liberal party now became convinced of the absurdity of the whole thing, and an agitation commenced for establishing a general institution, on a liberal basis, which should be open to all classes, without distinction. The Baptist leaders opposed this, and joined with the Church of England in furious hostility to the measure. The result was, that their churches became the seat of strife and confusion. "Religion," said one of their own ministers, "is buried in the college question." Their ministers lost public respect, and the body decreased in numbers and respectability. We cannot record these things without bearing testimony to the talent and

piety of many of its members, and expressing the hope that it will soon relieve itself from its present position, and go up with our Church to the conquest of the land which yet remains to be possessed. ~

The Methodists are less numerous than the Baptists, and have attracted much less attention. Hali-burton states that John Wesley sent two missionaries to Nova Scotia as early as 1769. They themselves look back to a Mr. Black as the father of the body. They have at present about twenty circuits in Nova Scotia and Prince Edward Island, and about twenty-five missionaries, who appear as foreign missionaries of the Wesleyan body in England. They have a seminary at Sackville, just within the boundary line of New Brunswick, which we believe to be, upon the whole, the most efficient educational seminary in the lower colonies. We cannot give their number, but they have not increased as might have been expected.

The influence of the Church of Scotland has, in consequence of the Disruption, been almost entirely destroyed. In 1844, the Synod of Nova Scotia divided, a majority declaring in favour of the Free Church of Scotland, and assuming the designation of "The Synod of Nova Scotia, adhering to the Westminster Standards." At present the latter Synod consists of twelve ministers, of whom five are in Cape Breton. The Church of Scotland numbers only three ministers in Nova Scotia, and one in Prince Edward Island. The presbytery of Cape Breton, consisting of five ministers, unanimously attached themselves to the Free Church, and, at the last meeting of their Synod, reported that *there were about eight thousand souls in that island, professedly Presbyterian, who were without the ordi-*

nances of the gospel. In the county of Pictou, there is a population of about 10,000 souls, chiefly Highlanders, formerly in connection with the Church of Scotland, among whom there is at present only one labourer of the Free Church, and one of the Church of Scotland. Were either party to send out faithful men, they have it in their power to do a good work among a population almost entirely destitute, and whose prejudices will in a great measure keep them so until they are supplied by one or other of these bodies.

The population connected with the Secession Church in Nova Scotia, cannot be less than 30,000. In Prince Edward Island, with a population, at last census, of 50,000, one half Catholics, there were 15,000 Presbyterians, now probably increased to 20,000, of whom about one half acknowledge connection with our Church; the other half are almost entirely destitute, and would welcome ministers of the Secession. The state of things in this island may be inferred from the fact, that, to meet the necessities of the thousands referred to, there are only five ministers belonging to our own body, one of them so infirm as to be almost unfit for duty, and one minister of the Church of Scotland. In the neighbouring province of New Brunswick, with a population of 200,000, there is only one Secession minister. Not long since a presbytery was formed there, consisting of several ministers, but by deaths and removals these have been reduced to one solitary labourer.

"The lower provinces of British America," writes *the friend* who has supplied us with the materials of *this chapter*, "are rapidly increasing in population, wealth, and influence. During the last few years, the

trade of some parts of them has doubled. In consequence of the removal of the restrictive statutes of the British Commercial Code, the colonists are rejoicing in the prospect of a long career of prosperity. New channels are being opened to their enterprise; distant seas are whitened with their sails; and as their position is admirably suited for intercourse with all parts of the globe, they must exert ere long an important influence on the world. What shall be the nature of that influence? Shall it be Christian, or the reverse? These are questions put to the Secession Church of Scotland, and to which their brethren in Nova Scotia are anxiously, tremblingly, waiting for a reply.

“Numerous and severe have been the struggles through which our Church has had to pass—but they are in a great measure over. Prejudices are dissipated—the system of favouritism is abandoned—the contest she long waged for equal rights is won. Of late years, Providence has removed obstacles out of her way in a manner which has filled the hearts of brethren with wonder and praise. A spirit of inquiry, zeal, and liberality, has been poured out upon her members. The missionary spirit has passed over her like the genial breath of summer; and things externally, as well as internally, are most promising. New and inviting fields are opening up on all hands, and nothing is wanting now but laborious and faithful men to take possession of them, and thus to bless a country whose commercial facilities, whose varied and extensive mineral, agricultural, and fishing resources, together with the enterprising character of its population, will undoubtedly render it one of the most important commercial and manufacturing departments of the New World.”

APPENDIX.

NEGOTIATIONS ON THE SUBJECT OF UNION WITH OTHER PRESBYTERIAN BODIES IN THE PROVINCE—COMPILED BY MR. G. PATTERSON, FROM MATERIALS FURNISHED BY THE REV. THOMAS TROTTER.

THE subject of union was first introduced into the Synod in June 1838, when, on the motion of the Rev. Mr. Trotter of Antigonish, a resolution was adopted, expressing the opinion of the Synod that such a measure, could it be accomplished on a satisfactory basis, would be highly conducive to the interests of religion in the province, and recommending ministers to direct their serious attention to the best means of accomplishing it. A similar resolution, it is understood, was adopted by the Synod, in connection with the Church of Scotland, which met in August of the same year. In the following year, both Synods having changed their time of meeting, that Synod met first, so that the Secession had no opportunity of following up their resolution, or making any definite proposals on the subject, before they had come to a decision respecting it. At the meeting of the Secession Synod, in 1839, rumours reached them that the other Synod, without consulting them, had adopted what they called a *basis of union*, but which was nothing more than a *statement of the terms upon which they would receive*

the Secession within their pale, upon application being made in a regular way. The intelligence of this, though not communicated in any authentic form, produced a considerable sensation, and had well-nigh quashed the whole negotiation. After some discussion, a committee was appointed to ascertain what the other Synod had done in reference to the matter, and report at next meeting. The convener of the committee immediately addressed a letter to the Rev. Mr. Stewart of New Glasgow, the convener, as was supposed, of the committee of the other Synod, requesting the desired information; but to this no answer was returned.

In 1840 they reported this to the Synod; but, in despite of past rebuffs, a committee was again appointed, to receive and give such information as might be offered or sought on the other side. A correspondence was, accordingly, opened between Mr. Blackwood, the convener of the committee of the Secession, and the late Rev. Donald A. Fraser, of Lunenburg, convener of the other committee, the principal part of which was occupied with proposals on the part of the latter, for attempting to obtain the sole management of Dalhousie College, and the making it exclusively a Presbyterian seminary; to which the members of the Secession would not accede.

At the meeting of Synod, in 1841, there was laid before it a certified extract of the minutes of the other Synod, containing a resolution of that body on the subject of union. The amount of it was, that having observed that overtures had been presented to the General Assembly of the parent Church, urging them to receive all orthodox Presbyterian ministers and their congregations into full connection with the Church of Scotland, who wished to avail themselves of that connection, the Synod of Nova Scotia, "believing that such a measure would have a powerful influence in promoting the glory of God, the prosperity of the Church, and the best interests of immortal souls," now resolved "to follow the same friendly and conciliatory course of conduct in this province, by throw-

ing open the door of admission to the ministers and members of the Secession Church in Nova Scotia; and, should that Synod not feel themselves at liberty to join this Synod immediately, as a united body, this court considers itself laid under obligations to receive, without delay, those ministers and congregations who may be willing to join them." And a committee was appointed to carry this resolution into effect, by means of correspondence and personal intercourse with the Secession Synod and the individual members of that body.

The feelings which this resolution produced among the members of the Secession were of a varied description. Among some, perhaps, more indignation was excited by it than it was worthy of. But the general impression was, that it extinguished, for the time, all hopes of a satisfactory union. The matter was referred to a committee, who prepared a report, which was adopted by the Synod, expressing, in moderate and respectful, yet decided terms, the reasons of the Secession in rejecting such proposals, but recommending that the Synod should not close the negotiations, but should still appoint a committee of correspondence on the subject. In this report the part of the resolution of the other Synod referring to individual congregations, was particularly animadverted upon, and while confidence was expressed in the steadfastness of congregations, yet it was recommended that if it became known to the committee that the other Synod were acting upon their resolution, by tampering with their adherence to us, they should at once close the negotiation.

A committee was appointed, in terms of the report. In the autumn of the same year, a correspondence was opened between the Rev. Mr. Trotter of Antigonish and the Rev. Mr. Scott of Halifax, the conveners of the respective committees of the two bodies; but it was interrupted by an attempt of two members of the committee of which Mr. Scott was convener, with the countenance and aid of their Presbytery of Pictou, to detach from our connection the congregation of New Annan, and also to

wrest the property of our congregation at Guysborough out of their hands, on the very eve of Mr. Mc'Gregor's settlement among them. These proceedings left an impression on the minds of members of Synod of the insincerity of the other body in their negotiations, and, along with other causes of misunderstanding, terminated the correspondence in a disagreeable manner.

At the meeting of Synod in 1842, the subject underwent a long discussion, when a basis of union was adopted, the principal articles of which were, that the great object of the united body should be the advancement of pure and undefiled religion, promoting a greater degree of purity than at present exists in either; that the united Synod, while ready to hold friendly intercourse with other Churches holding the same principles, they should reject the right of jurisdiction or interference with their proceedings on the part of foreign bodies, as unnecessary and inconsistent with the fundamental principles of Presbyterianism; that any union to be effected should be on terms of perfect equality; and that the Westminster Confession should be adopted as the standard of the united body, the question of the power of the civil magistrate in things spiritual being left as a matter of mutual forbearance. A committee was appointed to prosecute the negotiation by personal conference rather than by epistolary correspondence. But when Mr. Trotter, the convener of the committee, called, a short time after the meeting of Synod, on Mr. Williamson, the convener of the committee of the other body, he was informed that, on account of certain observations respecting the state of the Church of Scotland, reported in the newspapers, having been made by members of the Secession Synod during the debates on the subject, he and another member of committee had determined to have no further correspondence with them.

Thus was the negotiation terminated, and it is not probable that the Secession would have pursued the subject further; but at the meeting of Synod in 1843, a communication was received from the moderator of the other

Synod then in session, intimating that they had appointed a committee to confer with a similar committee of our Synod. A conference was accordingly held. Their chief object seemed to be to ascertain whether or not we meant to insinuate, in the first article of our proposed basis, that there were errors in doctrine taught in their standards, and to ask explanations on the point in the Westminster Confession which we wished to make a matter of forbearance; on which explanations were given, which appeared to be satisfactory.

A meeting of the joint committees of the two Synods was agreed upon by the two conveners, to be held in the first week of October. There was a full attendance on the part of the members of the Secession committee, but only the Rev. Messrs. Stewart and M'Rae were present on the other side, Mr. Stewart having failed to give notice to the rest. These not being a quorum, could not act officially; so that no farther progress was made in the negotiation than to ascertain that they wished the Secession ministers to throw their stipends into the sustentation fund of the Free Church of Scotland, and obtain in return support from that source; a measure which was of course objected to. A time was appointed for another meeting, and as it approached, Mr. Trotter wrote a private letter to Mr. Stewart, reminding him of it, in case Mr. Stewart's memory should again cause them a disappointment. To some things in it the committee on the other side took offence, and an answer was returned, declining a meeting.

At the meeting in 1844, the Synod in connection with the Church of Scotland divided; a part continuing that connection, but a majority adhering to the Free Church, and adopting the title of "The Synod of Nova Scotia, adhering to the Westminster Standards," which has generally been regarded as conveying an oblique reflection on us for having in one point (the power of the magistrate) departed from them. Negotiations were immediately opened with *this body*, and a friendly meeting of the two committees held, before the separation of the Synod.

In October following, another joint meeting was held, at which a basis of union was adopted. This basis of union was submitted to the meeting of Synod in 1843, and sent down to presbyteries and kirk-sessions for consideration. The committee was re-appointed, but on the convener having applied to Mr. Robb, who had been the convener of the committee the previous year, he received a letter, informing him that the other Synod had appointed no committee of correspondence, and pointing out a number of difficulties which lay in the way of coming to a satisfactory arrangement. At the meeting of our Synod last year (1846), a deputation from the other Synod was received, conveying a minute of some alterations which they wished to make in the basis of union; to which, however, our Synod did not accede. We have since learned that, at their last meeting they appointed no committee of correspondence with us.

Here the matter rests, and it must be evident that the prospects of a cordial union are extremely slight. We have felt it due to our brethren in Nova Scotia to make this statement of the procedure of the two bodies in this matter, to show that the responsibility does not rest on them of the failure of an object which, could it be accomplished on a satisfactory basis, would be of great importance to the interests of religion in the colony.

THE END.









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the 1990s, the number of people in the world who are undernourished has increased from 600 million to 800 million (FAO 1996).

There is a growing awareness of the need to improve the nutritional status of the world's population. The United Nations World Food Conference (1979) and the World Summit for Children (1990) have both called for action to reduce malnutrition. The United Nations Development Programme (1994) has also called for action to reduce malnutrition.

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